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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I FEEL much obliged to Mr. Faber for the polite attention which he has given to my second letter, published in your number for December last. As my opinion that the 1260 years are elapsed is not in any degree shaken, but, on the contrary, receives new strength from the events of the last few months, permit me to offer the following remarks on Mr. Faber's paper in your number for February.

I have attended to the expression of our Lord, Matt. xxiv. 34, Luke xxi. 32, which is rendered by our translators "this generation shall not pass away till all be fulfilled." The most satisfactory solution of this difficult passage that I have seen, is contained in a paper by one of your correspondents ("A PLAIN HONEST MAN") in the Christian Observer for 1806, page 145; and I think his remarks remove the difficulty. He shews that the passage ought to be thus rendered: "This generation shall not pass away till all these things shall have begun to come to pass." If the proper signification of the Greek verb *γινωσκει*, be *gignor, nas-cor, orior*, "to be born," or "begin to be;" then it seems probable that your correspondent's criticism is just.

But at any rate, and even if it were impossible to remove this objection to the interpretation which I have adopted of Luke xxi. 25—28, and the corresponding passage of Matthew; I would ask Mr. Faber, whether that explanation of our Lord's discourse, which limits the whole of it to the age in which he

lived on earth, be not attended with difficulties equally great? The interpretation which I have adopted seems to have the sanction of a writer to whose opinion Mr. Faber attaches much weight. The late bishop Horsley, in that passage of his commentary on the 18th chap. of Isaiah which is quoted by Mr. Faber (vol. ii, p. 387, 1st ed.) says, that God, "immediately before the final gathering of his elect from the four winds of heaven, will purify his church by such signal judgments as shall rouse the attention of the whole world, and in the end strike all nations with religious awe." The gathering of the elect here mentioned, is evidently that spoken of in Matt. xxiv. 31. In referring that passage to the second advent of our Lord, I therefore have the decided support of bishop Horsley.

In order, however, to our arriving at a full understanding of the import of our Lord's prophecy respecting the destruction of Jerusalem, it is perhaps necessary to take rather a wide range, and to consider the precise meaning of the questions which were asked by the disciples upon this subject. Much light may thus be reflected upon the interesting discourse, which was delivered in answer to the earnest inquiries of the disciples.

It is well known, that at the time of our Lord's incarnation the Jewish nation were in earnest expectation of the advent of the Messiah. But they had very erroneous opinions respecting the nature of his mission and kingdom. This arose from their entirely mistaking the meaning and end of the typical institutions of

Moses, and paying no attention to those prophecies which expressly foretold the humiliation and passion of Christ. Overlooking all these things, they most intently fixed their eyes upon the predictions which related to the second advent of Messiah, and the glory of their nation in his Millennial kingdom. Hence their expectation that the Messiah was about to appear to deliver them from the Roman yoke, and advance them to glory and empire; hence their desire, on one occasion, to make Jesus a king (John vi. 15.) This also throws much light upon the demand made by the mother of Zebedee's children (Matth. xx. 21), and the consequent indignation of the other ten apostles (verse 24); and upon the disputes, which sometimes arose among the apostles, which of them should be greatest.

Our blessed Lord, knowing the weakness of our nature, and its inaptitude to receive the truths of God too suddenly, did not at once shock the prejudices which the apostles had imbibed in common with the rest of the nation; but, with inimitable tenderness and condescension, he gradually opened their minds to the perception of spiritual truths, and thereby in some measure prepared them for receiving the humbling and mortifying doctrines of the cross. At length, having fully established the apostles in the belief of himself as the promised Messiah, our Lord, *from that time forth* (Matth. xvi. 21), began to instruct them more explicitly respecting the nature of his kingdom, and to shew that its very foundation was to be laid in his own humiliation and sufferings. How averse the disciples were to receive these mortifying truths, we learn from Peter's conduct, in the 22d verse of the same chapter: and Luke informs us (xviii. 34) that "they understood none of these things; and this saying was hidden from them, neither knew they the things which were spoken."

Even after our Lord's resurrec-

tion, the disciples still clung to the expectation of a temporal kingdom, and their minds were full of it. Hence the observation of the two disciples who were accosted by the risen Saviour on their way to Emmaus (Luke xxiv. 21); "But we trusted that it had been he which should have redeemed Israel:" and also the question put to our Lord just before his ascension by the whole disciples *in concert* (Acts i. 6.); "Lord, wilt thou at this time restore the kingdom to Israel?" Our Lord's answer to this question throws much light on a particular passage of his prophecy respecting the destruction of Jerusalem. His reply is; "It is not for you to know the times and the seasons, which the Father hath put in his own power." This expression so nearly corresponds with that in Matthew xxiv. 36, "But of that day and that hour knoweth no man, no not the angels of heaven, but my Father only," that I cannot help suspecting they both relate to one and the same event—viz., our Lord's second advent, for the redemption of Israel and the establishment of his Millennial kingdom.

Now, sir, I humbly apprehend, that when the disciples put the questions to our Lord which are recorded in Matthew xxiv. 3, it is to be presumed that they had in their minds the above notion of a temporal kingdom; and that they alluded to the *coming of our Lord with the clouds of heaven* (which was foretold in Dan. vii. 13, 14), to establish the rule of the saints, and restore the kingdom to Israel; and to the end (*not of the world, but*) of that *age or dispensation* during which the four Gentile monarchies were to prevail in the world.

If the questions of the disciples be understood in this sense, then they may be thus paraphrased: "When shall these things (*i. e.* the total destruction of the Temple) take place; and what shall be the sign of thy second coming with the clouds of heaven, to establish the kingdom of the saints, and of the end of the

present age or dispensation during which the Gentiles are to possess the government of the world?"

Should the justice of the above remarks be admitted, much light is reflected upon our Lord's discourse; for we shall find that he gives a most clear and explicit answer to each of the above questions. He first informs the disciples what signs were to precede the destruction of Jerusalem (Matt. xxiv. 4—15; Luke xxi. 8—20), and adds; "*The Jews shall be led captive into all nations, till the times of the Gentiles be fulfilled.*" He next communicates to them the particular signs which were immediately to precede his second advent in the clouds of heaven, for the redemption of Israel and the establishment of his kingdom*. He lastly assures his disciples; "*This generation shall not pass away till all these things shall have begun to be accomplished; but of that day and that hour (viz. the precise time of his second advent) knoweth no man, but the Father only.*"

If I argue (as I certainly do) that the signs in the symbolical heavens (Luke xxi. 25—27) indisputably refer to the close of the times of the Gentiles, it is because our Lord's prophecy is no less strictly chronological than those of Daniel, and because our Lord connects the signs in the symbolical heavens with the close of the times of the Gentiles on the one hand, and the redemption of Israel on the other. I hence infer, that these signs immediately *succeed* the close of those times, and immediately *precede* the redemption of Israel. From Luke xxi. 24—28 it seems certainly deducible, that as soon as the times of the Gentiles are fulfilled, that series of awful judgments on the last Gentile monarchy will commence, which will pave the way for, and lead to, the restoration of Israel; but I see no reason to conclude, that their restoration will

begin in the very year that the times of the Gentiles terminate.

Mr. Faber is wrong in supposing that I have mistaken the meaning of the first clause of Dan. vii. 9. I was well aware that this passage has been rendered by critics, "*the thrones were pitched, or set,*" and that these thrones are thrones of judgment for heavenly assessors. But it did, and still does, appear to me self-evident, that "*the placing these thrones and the sitting of the Ancient of Days*" in the 9th verse, "*the coming of the Ancient of Days and the judgment given to the saints of the Most High*" in the 22d verse, and "*the sitting of the judgment*" in the 26th verse, are expressions which relate precisely to the same events, and to one period. I also think, that these passages exactly synchronize with God's taking to himself his great power at the sounding of the seventh trumpet in Rev. xi. 17, 18; and my reasons for being of this opinion are already before your readers. It seems to me evident also, from comparing Dan. vii. 21, 22, with the same chap. 25, 26, that the period of the tyrannical authority of the little horn, or the 1260 years, expires at the "*coming of the Ancient of Days:*" and since this "*coming of the Ancient of Days*" synchronizes with the sounding of the seventh trumpet, which took place in 1792, it follows that the 1260 years also expired in 1792.

Mr. Faber says that my view of the state of the church, during her abode in the wilderness, is erroneous; that her being driven into the wilderness, does not mean that she was spiritually unfruitful, but that she was constrained to dwell in the midst of spiritual darkness, unprotected and desolate. I think that Mr. Faber is here fundamentally wrong; for if we admit this exposition of the wilderness state of the church, I would ask Mr. Faber, when the church was *out of* the wilderness? There never was a ray of true spiritual light in the world, excepting within the church of Christ:

* These signs were considered in my letter published in your number for December last.

the church has therefore always dwelt in the midst of darkness; and will continue to do so, till she fill the earth with the knowledge of the Lord. She is described as dwelling in this darkness even at the dawn of the Millennium; see Isaiah lx. 2. She certainly dwelt in spiritual darkness, unprotected and desolate, during the cruel persecutions of the heathen emperors; but she was not *then* in the wilderness: therefore Mr. Faber's idea of the wilderness state of the church is not correct.

Mr. Faber seems to deny that there is any evidence of a new era having commenced in the church since 1792. As I have lately occupied so much of your room, I must content myself with remarking, on this subject, that when I consider the effects produced by the missions to Bengal, the Cape of Good Hope, and Karass, within the short space of fifteen years; and the blessed consequences which are likely to result from the institution of the different Missionary and Bible societies in England and the Continent; it appears to me that more has been done since the year 1792 for evangelizing the heathen, and directing the attention of the Jews to Christ, than was effected for an hundred years before. It seems to me therefore very evident, that a new era has commenced in the church, and that she has begun to come out of the wilderness. Nor can I by any means admit the justice of Mr. Faber's remarks on the state of religion upon continental Europe. In the Evangelical Magazine for November last, Mr. Faber will find an extract from the Address by the ministers assembled at Hernnhuth on the 11th of June 1806, in which it is said, that the success of the missionary and Bible societies "*has uniformly been such, that all intelligent Christians agree that with the nineteenth century a new era has commenced in the church of Christ.*"

I have considered the argument contained in Mr. Faber's last (7) paragraph, and return the following

answer to it.—The period of 1260 years was to be a time of suffering to the *saints*, who were during this period to be delivered into the hands of the papacy. But the three woes of the last trumpets were to inflict punishment on the *enemies of the saints*; I therefore see no reason whatever for supposing that the first woe-trumpet was to introduce the period of 1260 years. On the contrary, as the woes were inflicted on the men of the Roman earth as a punishment for their apostacy from true Christianity, I must conclude that the *complete organization of the apostacy*, and consequently the commencement of the period of 1260 years, preceded all the woes.

It is not for me, sir, to determine, whether (as Mr. Faber seems to insinuate) arguments drawn from remarkable passing events have laid *strong hold of my imagination*, or whether *reason and sound argument be on the side of my conclusions*: but till the above learned and respectable author can shew, how, not the toleration only*, but the equal establishment of the protestant religion, within the central dominions of the western empire, is consistent with the *saints being still given into the hand of the papacy*; and how the abolition of monastic orders, the spoliation of the catholic church, the present wretched state of the catholic established clergy†, and the existence of a Bible society among the Roman catholics‡, are consistent with *the times and laws of the church*

* So completely is toleration a principle of the present governments on the continent, that even our unfortunate countrymen, who are prisoners of war in France, are permitted freely to assemble for public worship and preaching. See Evang. Mag., March 1803, p. 139.

† In the diocese of Amiens only, *one hundred and one* priests died in the course of two years after the present bishop's accession to that see: in the same time only *four* were ordained!!—Christ, Obs. vol. vi. p. 541.

‡ Vide Second Report of the British and Foreign Bible Society, p. 117.

being given into the hand of the papacy; I must continue of opinion that we do not live in that period during which the saints and times and laws (of the church) were to be given into the hand of the little horn, Dan. vii. 25.

I am, &c.,

TALIB.

To the Editor of the Christian Observer.

Two of your correspondents have given their sentiments concerning the remarks offered on the meaning of the Hebrew word הוּא. As it is easiest to reply to comments of an assenting nature, I reverse the order in which they have each of them answered my observations: and desire, first, to thank your correspondent A. B. for the trouble he has taken to establish the meaning of the word by additional references.

Your correspondent Albanus is also entitled to my thanks, for his notice of my suggestions. He will excuse me, however, when I say, that I am by no means satisfied that his positions are well founded, and that, for the following reasons.

Albanus seems not to allow, that there is something remarkable (so much so, as to create a difficulty when we are called to account for it) in the word הוּא being used in that chapter *only*, in connection with the bearing of sin expressed, or vicarious sufferings. But is not the introduction of the word הוּא in the last verse of that chapter, particularly when viewed in connection with the other verses in which it is used, a very striking circumstance? "He shall divide the spoil with the strong, because he hath poured out his soul unto death: and he was numbered with the transgressors, and He bare the sin of many—וְהוּא הַטְּאֲרִיבִים גָּשָׂא—and made intercession for the transgressors."

Albanus seems also to have assumed "*the very point in question.*" After confessing that the authorities adduced are conclusive as to the import of the word, he says: "But

this peculiar meaning of the word is pointed out (in those passages) by the remarkable construction in which the word is used." He then denies that it is so pointed out in Isaiah liii. This however is *precisely the point at issue between us.*

But perhaps Albanus may say, that it is not evident, from any thing expressed in Isaiah liii. (as is the case in the passages to which he alludes), that God is the subject of which הוּא is the predicate. It will be a sufficient answer to this to say, that neither is it thus expressed in that prayer used by the Jews, in which it occurs two-and-twenty times. It is implied, as being a prayer, but certainly is nowhere expressed. Did the prayer begin thus, הוּא אֵלֶּיּוּ הוּא, it would be a difficult matter. Does Albanus see any similarity of construction in הוּא אֵלֵּי אֵלֵּי אֵלֵּי and הוּא אֵלֵּי אֵלֵּי? Yet if his reasoning is just, the word הוּא, in the Jewish prayer, *cannot* be translated God. But let the English reader observe how it would in that case sound: "Glorious He," would be the translation of the first two words; whereas that it is "Glorious God," or "O glorious Eternal One," no one can possibly have a shadow of doubt. Here then is an instance full in point. Another, nearly as satisfactory, is to be found in one of those very texts cited from Parkhurst. Hos. x. 2: "Their heart is divided; now shall they be found guilty: *He* shall break down their altars:" הוּא יִעַרְפּ מִבְּחֻחֹתָם. We here search in vain for any thing like the words יהוה, or אֱלֹהִים, to which הוּא can be grammatically referred. Albanus would scarcely seek for the subject to this predicate, the noun to this pronoun, in the preceding chapter—(he would not find one nearer); and even if he did refer it to אֱלֹהֵינוּ, ch. ix. 17, which would be straining things too far, and differing diametrically from Parkhurst, the construction would not here, any more than in the Jewish prayer, be at all like that of הוּא אֵלֵּי אֵלֵּי, and those

others quoted by Albanus. It is evident that *אֱלֹהִים*, in this passage, is not a predicate in any other sense than every name and attribute of the Almighty must be a predicate; that it is not a relative to any antecedent, but that it stands by itself, and is a substantive, meaning "the self-existing or eternal God."

The peculiar construction in which the word is used in those places quoted by Albanus is far from demonstrating that such is its sense *only when it is used exactly in that manner*. The more clearly it appears in those passages that it *must* be a name of God, the higher degree of credibility is raised that it may be so used in other parts of Scripture. To infer, that *because* there is a *peculiar* construction (so peculiar as to fix the meaning of the word) in some places, that the same word cannot, *without that identical construction, be so interpreted in others*, is almost the same as to say, Because a proposition is not self-evident, therefore it neither can nor ought to be proved from what is. Whereas "*incerta certis probare*," is the rule of all reasoning on probabilities.

In addition to this, Albanus (without my intending that it should be so understood) has made the verse, "He was oppressed," &c., the keystone to the arch; and by removing that, he conceives that the whole must come to nothing. But it was far from my design to *rest a greater weight of proof on that verse, than any other*. When I said the word *אֱלֹהִים* was more than usually required, if possible, in that verse, I merely intended it *hypothetically*. The strong expressions, "it was exalted, and He was made answerable," were in my mind at the time. I therefore said, that we should, if possible, more than ever expect here to find the word *אֱלֹהִים*; but this was *on the supposition, merely, that my conjectures were well founded*. I beg Albanus to observe that I do not principally trust to *that verse*; nor indeed to any verse, or argu-

ment, separately. If there be any truth in what I have advanced, it is in the whole *collectively*.

What Albanus says is undeniably true: the personal following the impersonal verb, something was necessary to complete the sense. But *is there any greater necessity that this word, which completes the sense, should be a pronoun, than a noun?* Let the English reader see whether it is not equally good grammar to say; "It was exalted, and *he* was made answerable," or, "It was exalted, and *God* was made answerable." That it requires some such word as *אֱלֹהִים* to be inserted, I allow; but does it *therefore* follow (*אֱלֹהִים* being inserted), that it must be translated "He?"

Though I have said thus much, I am far from presuming that my interpretation is the true one. All I mean to submit, to those who have read both sides, is this: that it *may* still be the right one, for any thing advanced hitherto by Albanus; and may undoubtedly still be wrong, for any thing brought forward on my part. Had Albanus's arguments been of a nature purely *Hebraical*, I should have retired from the discussion, and left it to those who might be able and disposed to contend on *that* ground. As they were not, I have offered my sentiments freely concerning them.

J. S.

To the Editor of the Christian Observer.

A LETTER of the late Rev. H. Venn to a friend was lately put into my hands, which appears to me exceedingly valuable. The opinion of such a veteran in the Christian warfare, on the particulars of which the letter treats, is very important; and I happen to know an instance in which it has been singularly useful. I request a place for it therefore in the Christian Observer, with whose general spirit and character it seems to harmonize.

C.

A LETTER OF THE LATE REV. H. VENN.

Dear Sir,

Nov. 6, 1765.

I cannot leave Shropshire without giving you joy on your determination to live in the service of Christ. This connects us more closely than if we had sprung from the same parents; for, in numberless instances, brothers will be separated from each other, as far as heaven is from hell; but all who love the Lord Jesus Christ, shall dwell for ever with him. Love to him and your soul prompts me to lay before you a few hints, furnished from long service in the church of Christ, which had I received on my entrance into it, they might have preserved me from many hurtful mistakes.

Your Christian calling is a warfare, where no quarter can be given on either side. If you prove faithful unto death, angels will receive your departing soul; eternal glory will be your crown; the armies of the saints will receive you with transport, as a soul ransomed with that precious blood to which they owe their all; and the Redeemer's presence will be your heaven for evermore. Should you forsake his service, or hold secret correspondence with his foes, you must be punished, like them, with eternal infamy in hell.

The enemies you have to oppose, and conquer, will probably be, first, your former intimates, friends, and nearest relations, whose polite conversation, and affection for you, have been so pleasing; for, till their judgment of sin, true religion, and man's chief good, are formed from Scripture, as your own now is, they must both despise and hate the way of life in which you must persist. With these opposers, your corrupt nature will take part; and also a subtle destroyer, long practised in arts and wiles to compass the ruin of immortal souls. In this perilous condition, you have joined yourself (effectually influenced by his grace) to Christ, as your leader and commander. Under his banner, diligently using

the means he in tenderest love enjoins, you are confidently to expect both protection and victory.

These means are, secret prayer; study of the Bible; public worship; hearing his preachers; Christian society; and much retirement.

Secret prayer, at stated times, was constantly practised by our Lord. All his illustrious saints have done the same. Indeed, *stated* times of prayer, where they can be had, are no less needful to make the soul flourish, than *stated* meals to keep the body in health. Wilfully to neglect them, is to walk contrary to the example of Christ and his saints, which can never produce resemblance to them in our life. Yet *stated* times of secret prayer will grow tiresome, and prove of no use, unless you take pains to present yourself a worshipper before the Lord in spirit and in truth, by looking up, and begging that the Spirit of grace and supplication may be poured out upon your soul. But when you duly observe *stated* times of secret prayer, be not cast down, because you find great stupidity of mind, and know not what to ask; or because you feel your faith weak, much backwardness to pray, and a swarm of idle thoughts oppressing you. Do not on this account leave off your constant devotions; nor question whether they will profit your soul. It is much for your good, to feel that you have no power of yourself to command your own thoughts. It is much for your good, that your own experience should confirm what the word of God teaches, that you are weak and poor, always standing in absolute need of the mercy of God, the grace of the Lord Jesus Christ, and the power of the Holy Ghost.

On the contrary, beware of being elated on account of that enlargement of heart, and spiritual joy, which you will find sometimes to flow in upon you. Should these lead you to think highly of yourself, carelessness first, and then perhaps a miserable fall, will follow; for

self-exalting thoughts pollute the soul, and grieve the Spirit of God, neither can any dependence, as to future safety, be justly built on what has passed in our own minds. Witness the noble confession Peter made of his faith in Christ one hour, and the astonishing reprimand he received the next: "Get thee behind me, Satan; thou art an offence unto me." These sensations of spiritual joy realize to us some of the precious promises made to believers in Christ, and are designed to allure us, not to excite a conceit of any thing good in ourselves.

To secret prayer, you will join devout study of the Bible; because it is our infallible guide, and the treasury of all truth necessary to salvation. But the riches laid up there, are not to be found by proud or careless minds: none possess them, till they dig for them as for silver, longing to know the will of God, that they may do it.—To superficial readers of the Bible, it presents little more than a great number of duties, which must be performed; and sins which must be renounced; with insupportable pains, in failure of obedience;—passages of excellent use, when believed: as they at once rouse the selfish soul of man to seek reconciliation with God, and help from heaven; and sweep away every refuge of lies, under which the love of sin leads us to take shelter. But earnest and devout readers of their Bible discover much more—they discover the tenderness of Christ; the efficacy of his blood to cleanse from all unrighteousness; and a variety of spiritual blessings, which are the present reward of being true-hearted in his service. I am at a loss for words to express how much solid knowledge, transforming your mind into the divine image, you will certainly gain by persevering in diligent prayer year after year, for the true interpretation of God's blessed word, that you may be made wise and holy. A pattern is plainly set before us in these memorable petitions; may they come from our

hearts, and ever dwell upon our tongues! "I am a stranger upon earth"(very soon to leave it, therefore its riches and honours cannot profit me), "O hide not thy commandments from me, which will enrich me for ever. Open thou my eyes, that I may see wondrous things in thy law! Thy hands have formed and fashioned me; O give me understanding, that I may know thy law!" This method of reading the Bible must be continued through life, especially whilst the capital truths of the Bible are before our eyes. We shall thus be secured from abusing any part of the word of God. And those who dare despise, as if they knew enough, persevering prayer to be taught, by the Spirit of God, what is contained in his holy word, fall into pernicious errors; wrest some passages of Scripture to contradict others; or grow violently zealous for doctrines, but very cold respecting that heavenly mind those doctrines are revealed to produce. Our profiting will then only appear, when, after the example of David and St. Paul, we pray, from a deep conviction that we cannot be properly affected with what we believe, unless we are divinely taught; and that if any man thinketh that he knoweth any thing as he ought to know, that man knoweth nothing.

Secret prayer, and devout study of the Bible, will prepare you to worship in the house of God. And here, you need beware of a fatal error, common amongst many who love to hear the Gospel preached. Assured from the oracles of God, that preaching the Gospel is the appointed means to convert sinners, and knowing they were themselves illuminated in this way, not a few shamefully disparage public worship; as if all good to the soul was to come through the speaker, none from calling with one heart and voice upon the name of the Lord in his own house. Hence, whilst both minister and people should be abased before God, in confession of their vileness; should be pleading in the

full assurance of faith, the sacrifice and intercession of Christ for pardon; should be earnestly imploring more grace, to serve the Lord to all well-pleasing; should, with fervent love to all mankind, be recommending them to the tender care of our heavenly Father; and be filled with joy, in returning ardent thanks for the loving-kindness of God towards themselves and all men: whilst this grand business is carrying on, a total inattention is visible in many countenances. Their entertainment seems only to begin when the preacher has taken his text! Gross ignorance! Impious indecency! Professed believers, can you imagine you shall ever receive profit in one means of grace while you pour contempt on another? or that, after passing through the time of divine worship without any exercise of repentance, love, and devotion, you can be in a fit disposition to attend to the things which shall be delivered from the pulpit? Be undeceived; 'tis novelty and curiosity by which you are pleased, in all the discourses you extol. On the contrary, I would have you, dear sir, raise your expectations very high of the good you are to receive from first praying with the congregation, as a child of God by faith in Christ Jesus, before you hear the pastors of his church. There is a necessity for this. It is intended to prepare and soften the ground for receiving the good seed; and to open the heart for believing and obeying the truth. Remember, though preaching Christ is ordained to gather in the outcasts; when gathered, they are to offer up prayers and praises, intercessions and thanksgiving, a pure offering in righteousness. Remember, that hearing will very soon cease for ever—Spiritual worship is immortal. Had we therefore our choice, whether Paul should preach to us, or call us to fall low with him on our knees in prayer, we must prefer the latter; because every one had much rather come into the presence of his beloved sovereign, to ask what he has pro-

CHRIST. OBSERV. No. 78.

mised to bestow, than hear another extol him ever so highly. An itching ear is a disease dangerous and epidemical: and if hearing has not made us love the house of prayer, it is hard to conceive it can have done us any good at all.

You will not misconstrue these remarks, as if they insinuated that preaching Christ is not of the utmost importance, and what all Christians must value and attend to. This preaching conquered the bloody-minded persecutors in Judea, and brought thousands to adore Christ crucified. This subdued the heathen world; and every church of Christ owes its existence, preservation, and increase, to the word of life preached. Our Lord emphatically warns us against false prophets, by comparing all who expect advantage from their preaching, to the foolish hope of gathering grapes from thorns, or figs from thistles. Our Litany deprecates, almost in one breath, as three of the greatest curses to mankind, pestilence, rebellion, and false doctrine.

Much indeed are we to prize the faithful preaching of the everlasting Gospel. It is the good seed, which falling upon good ground, the heart, believing, brings forth fruit abundantly. Only honour equally, in its turn, every ordinance of God. Esteem spiritual worship of him, in his house, no less profitable than the dispensing of his holy word.

To secret prayer, study of the Bible, public worship, and hearing the word, you will add the society of Christians engaged in the same warfare as yourself. This is commanded by God, and is of great advantage. We are social by nature, and our companions must be infectious, if destitute of faith; or greatly improving, if we make a right choice. Love unfeigned to our Saviour will give us a strong aversion to the discourse or company which pours contempt upon his excellency and precepts. Nor is it possible, where the duty of men in their business or

office does not oblige them to be in company with profane and voluptuous men, to consort with them and be guiltless. The warning is merciful and very alarming: *A companion of fools shall be destroyed.* And lest worldly interests, or a remaining love for the witty, enlivening conversation of profane people, should bribe us to believe we may sometimes associate with them, and yet receive no harm—the salutary advice is, *Be not deceived; evil communications corrupt good manners.* Your society, therefore, must be with real, not nominal Christians, *for he that walketh with wise men, shall be wise.*

But do not expect to find real Christians such as you may figure them in your own mind, nor scan their life with a severe eye. Judge of your fellow-soldiers by what you know of yourself in earnest, as you certainly are. Innate corruptions are very stubborn; and though besieged and doomed to death, make frequent sallies. Hard is the conflict to get the mastery over a besetting sin; and this is seldom obtained at once without many falls. Be jealous of the hypocrisy, natural to us all, of passing a favourable judgment on our own condition, faulty as we are; yet condemning others as dissemblers, for the same things we find in ourselves. Alas! the very best have abundant cause to think themselves vile: for it is notorious (whatever some may boast), that believers in Christ, one and all, are still polluted, imperfect, inconstant—they are often impatient of each other's infirmities, and scarcely able to be at peace amongst themselves; though they all experience, as they confess from day to day, the tender compassions of their heavenly Father, under all their failures.

Be not stumbled, if you should meet with many hollow professors, talkative, and full of confidence on account of their supposed conversion, and the knowledge they have attained in spiritual things. So it has been from the beginning. Upright

followers of the Lamb are few in every age: you may know them by their disclaiming, with equal care, all trust in their own spiritual attainments, and the baneful abuse of imputed righteousness, and the election of grace; by their tender fear of offending God; by their humility and meekness, their generosity and compassion; and the great benefit to be derived from their discourse, full of a divine savour. With persons of this excellent sort, cultivate an intimacy: they will build you up in your holy faith; they will establish you in every good purpose. You will burn with a desire to be like them; and, on leaving their company, you will find a spirit of prayer rising up in your mind.

But company, beyond a certain measure, is injurious. Keeping much retired, and by ourselves, is very profitable for us all. Indeed, when our worldly business is attended to as it ought, and secret duties punctually observed, there cannot remain a great deal of time for persons in any station to spend in company. And they who imagine praying at certain seasons, hearing the Gospel, and then entering into a sort of general conversation about religion and religious people, will be sufficient, are grievously mistaken. Unless we love (and contrive as we are able) to be much alone, how can we often and solemnly call to remembrance the evil of our past life, or loath ourselves? How feel contrition for the follies of our innate depravity? How, with the blessed Mary, ponder in our hearts the sayings of our Lord? How enter deeply into his agony and death, the price of our peace, and eternal life? How weigh the value of our spiritual privileges, and the weight of the crown of glory laid up for the faithful? How feel the strength and multitude of our obligations to live in exemplary obedience, constrained by the love of Christ, which passeth knowledge? Though the pastors of Christ's church speak on these subjects, and they make part of every conversation, we

must ruminate in private upon them, or they will never duly impress and fill our minds. Therefore the most distinguished saints, before they entered on any arduous work for the glory of God, or the good of men, did not think their purity of intention or the promise of God's Spirit sufficient, without preparing by much retirement. Moses, Elijah, Daniel, the Baptist, and our Lord himself, teach us, by their practice, the benefit and necessity of being often and much alone. Great and many evils grow up in the church, from its pastors and people neglecting to copy these infallible examples. For want of being much alone, popular teachers are puffed up—thence become contentious, jealous of those they fear as their rivals—disputers, and abusers of their fellow-servants. For want of meditation in privacy upon the truths of God, professors of faith in Christ become arrant Pharisees, whilst they violently condemn pharisaism; formalists, though they know it not, in the midst of perpetual exclamations against formality: for they can talk, without humiliation, of man's total corruption, and the sinfulness of sin; they can talk, without gratitude, of redemption by the blood of God manifest in the flesh; and without grief, on the hypocrisy and unbecoming lives of many who make a profession of faith in Christ. Nothing, in their discourse on these deeply affecting topics, strikes the hearer's mind as coming from a broken heart. This profanation of sacred truths, by talking of them with a careless, dissipated spirit, does much hurt; and we incur guilt, like those who take the name of the Lord in vain. Yet this must be the case with us, unless there be a due mixture of solitude with society, to gird up the loins of our minds, and effectually impress us by much intercourse with God alone.

With respect to the multitude of ignorant and licentious men, you must expect their ridicule and cen-

sure, which by no means should gall or irritate your mind. You could not be a servant of Christ, were you approved by them. "If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Yet in this case, love hopeth all things, and endureth all things. Hopeth the time will come, when they, who think you mad, will worship with you in spirit and in truth. Meanwhile, love will enable you meekly to receive contemptuous treatment and hard speeches against your faith, your conduct, and your friends. Be not eager to justify yourself, nor over-forward to make converts by much speaking. An irksome truth becomes more so by being unseasonably urged. Besides, wordy people are set down as loving to hear themselves talk: and novices are proud to gain proselytes, before they are established themselves in the truth, or know their own religion. But in victory over pride, anger, and all wickedness; in steadfastly observing every rule of holy living laid down by our Saviour; in courteous behaviour to all men; in calmly urging the word of God, when some favourable opportunity presents of bearing testimony to the truth—In these things you cannot exceed. Wait patiently, and you will by such irreproachable and wise conduct, stop the mouth of prejudice, and win over some to come forth and live a Christian life, as you do.

I wish you much of the presence and peace of God in your soul; in your practice and temper, much steadiness and love; and a gracious answer to your prayers for your friends, relations, and fellow-sinners. May we remember each other before God; beseeching him, that we may strongly recommend his truth and service, by great usefulness, till we are for ever with him.

From yours, &c.

H. VENN.

ON THE CALLING OF THE GENTILES.

No. III.

THAT the true religion must be accommodated to all times, adapted to all the nations of the earth, open to all sincere inquirers, and worthy of all acceptance, is a point sufficiently obvious to us: I have shewn how foreign, nevertheless, was this sentiment to the mind of the Jews, and how slowly their prejudices yielded to the instruction of Christ himself. In the days of his disciples, the deliverance of the church from Jewish bigotry was completed; and of this subject I am now to treat.

Let me repeat, that the Jewish dispensation did not lead, by any necessary consequence, to the error in question. The ancient Scriptures, although they magnify the privilege of being a Jew, speak also of the necessity of "circumcising the heart, to love the Lord our God." When Solomon dedicated the temple at Jerusalem, he incorporated into his public prayer a charitable supplication in favour of the Gentile world. "Moreover," said he, "concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; when he shall come and pray towards this house, hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel."

In no part of the canon of Scripture is the final extension of the Messiah's kingdom more clearly declared than in various passages of the Old Testament; but the Jews interpreted these noble predictions as intimations of the enlargement of the temporal dominion of their future prince, and thus converted them into occasions of increasing their contempt for the heathen world.

At length the Messiah appeared. Though born in Bethlehem of Judea, he dwelt, as I have observed, in Galilee of the Gentiles. He an-

nounced the approaching enlargement of his church. He was the friend of publicans and sinners. "Other sheep," said he, "I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold under one Shepherd." He died upon the cross; and when he had risen again, "Thus," said he, "it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *And behold, I send the promise of my Father unto you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.*" Accordingly the gift of tongues was bestowed on the Day of Pentecost, and the working of this miracle was a clear intimation that the Divine Providence was now proceeding to call in the Gentile nations. It was the necessary preparation for the work: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," each of them now heard the apostles speak in their own tongues the wonderful works of God.

The blood of the martyrs, it has been often said, is the seed of the church: a persecution, which commenced by the stoning of Stephen, was the means of dispersing the believers; and "they that were scattered abroad went every where preaching the word." The city of Samaria, that place hitherto so obnoxious to the Jew, was the first to receive the glad tidings of salvation; for the people there "with one accord gave heed unto those things which Philip spake"—"And there was great joy in that city." The same Philip, being commanded by the angel of the Lord to go towards

the south, meets a man of Ethiopia, of great authority under Candace the queen, returning from Jerusalem. The Ethiopian is instructed and baptised by Philip, and he goes on his way rejoicing.

Both the prevalence of Jewish prejudice, and the determination of Providence to dispel that prejudice, were strikingly exemplified, nearly at the period of which I now speak, in the story of Cornelius. Cornelius, a Gentile, a devout centurion of the Italian band, was directed in a vision to go to Peter, for the sake of knowing what he ought to do. But Peter, though one of the apostles, and as such commissioned to go forth and preach to all nations, was as yet by no means inclined to welcome the Gentile visitor. It was therefore necessary that another vision should be employed to dispose the apostle to receive the humble inquirer. By this vision God shewed that he had now determined to cleanse the Gentile part of his creation. The fullness of the Gentiles was to be brought in. Cornelius therefore is initiated by the apostle in the true way of the Lord, and the apostle is now made clearly to "perceive that God is no respecter of persons, but that in every nation he that feareth him, and worketh righteousness, is accepted of him." While Peter was yet speaking to Cornelius, "the Holy Ghost fell on *all them* that heard the word." "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." This event took place at Joppa. At Jerusalem the prejudice as yet was great. Peter going up thither, finds many minds set against him on account of his having kept company with the uncircumcised Cornelius. He therefore, as the best apology which he could offer, rehearses to the believers at Jerusalem the whole matter of his vision, and further observes; "When I began to speak to the Gentiles at Joppa, the Holy

Ghost fell on them, as on us at the beginning. Who then was I, that I could withstand God?" These pious men, these dwellers even in Jerusalem, now felt their hearts enlarged with a charity little known to them before: "Then," say they, with a mixture of astonishment and delight—"Then hath God also to the Gentiles granted repentance unto life!"

But a still more effectual blow was given to Jewish bigotry nearly at the same period, by means of the miraculous conversion of Saul. This man had been a most prejudiced Jew. He had valued himself for having been circumcised on the eighth day; for being of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law a Pharisee: he was bred at the feet of Gamaliel: he had profited above many of his equals in the Jewish religion: and through the very warmth of his zeal for the religion of his fathers, had been led to persecute the church, verily thinking that he ought to do many things contrary to the name of Jesus of Nazareth. How intimate is the connection between charity and the true faith! Paul, at the same moment when he is miraculously converted to the truth, receives an instruction from above to preach the remission of sins to the whole Gentile world. As he travelled to Damascus, with a heart full of bitterness towards the Christians, he heard a voice from heaven saying; "I am Jesus, whom thou persecutest"—"I have appeared unto thee for this purpose, to make thee a minister and a witness"—"delivering thee from the people, and from the *Gentiles*, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that *they* may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me."

To treat fully of the labours of St. Paul in this vineyard, would be to transcribe a large part of the New

Testament. I must refer generally to the latter part of the history of the Acts of the Apostles, and to the tenor of his several Epistles. I would, however, stop to notice a circumstance, which perhaps has not sufficiently attracted modern observation: I mean, the cause of that arrest of St. Paul, which led to his being carried prisoner to Rome, and was so turning a point in his history. It was not the profession of his new faith, it was not any obnoxious article of his creed, it was not his censure of any reigning sins, it was not the exhibition of the singular purity of his life, which brought down upon him the persecution under the effect of which he laboured for so many years: these undoubtedly might be secret and co-operating causes: the great offence was, a supposed non-compliance with one of the ceremonies of the Jewish temple;—it was the imputed crime of entering into the synagogue in the company of Gentiles, without having attended to that ritual purification which the Jewish law required. Blessed God! how bitter is the zeal of many a defender of the ordinances of thine house! How often is obedience to thine own word inculcated by the tongue or by the pen of anger! And how readily does the wrath of man imagine itself to be executing that work, which is effected only by the righteousness of God!

The singular condescension of the apostle to the prejudices of others, might here be treated of; but I am not disposed to dwell long upon it. I shall only observe, that the same man who when unconverted exhibited the most complete character of a bigot, when initiated into the true faith “became all things to all men,” for the sake of their spiritual good.

It may not unreasonably be imagined, that the natural warmth of the apostle would now be likely to betray him into violence on the Christian side, and the language of some part of his Epistles may seem

to favour this suspicion. Does he not trespass (it may be said) on the law of charity, when he goes the length of declaring to the Galatians, that “if they should be circumcised, Christ should profit them nothing;” and when he testifies to every circumcised man, that “he is a debtor to do the whole law?” It may be useful to comment on his language to these Gentile converts, which will be found to furnish further proof of his zeal to repress Jewish bigotry and open widely the door of salvation to the Gentile world. An important doctrine, intimately connected with the subject of the calling of the Gentiles—that of justification by faith—will naturally come into discussion in this place.

The offence which the Jewish nation had taken against our Lord, arose in a great measure from his supposed abrogation of the Law of Moses. “This man,” said they, “destroyeth the temple”—“He changeth the customs which Moses commanded us.” The charge was false. He did not abolish the Jewish rites: he had himself conformed to them. Some of these, however, could not fail to be superseded by Christian institutions, and others of them were permitted gradually to wear out. The principal Jewish rite was circumcision; and this had been considered by the Jews as the test of being in favour with God, and as of the very essence of their religion. When Christianity began to spread itself in the Gentile world, a question naturally arose, whether circumcision was still necessary; or, in other words, whether the Gentiles must enter by the door of Judaism into the Christian covenant. To assert the necessity of circumcision, under the existing circumstances, was more mischievous than might at first view appear. It was dangerous on the following grounds:—It rendered circumcision of great moment in the concern of man’s salvation: it exalted a ceremony, a mere Jewish ceremony, in

which a multitude of carnal Jews were placing their ignorant and irreligious trust, into a rivalry, and even more than a rivalry, with the great Christian principle of faith.—It also narrowed the Christian pale: it circumscribed it on every side. It discouraged the Gentile believer, by implying that he must subject himself to the Jewish yoke—a yoke which neither the Jews nor their fathers had been well able to bear; and it excluded all those pious ancestors of the Jews who had lived antecedently to the institution of circumcision. It excommunicated even Abraham, the father of the faithful. It represented him as an alien, at the very time when the Scriptures had affirmed concerning him, that “Abraham believed God, and it was counted unto him for righteousness:” for at what period of his life was this righteousness imputed? “When he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign (the mere sign) of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of *all* them that *believe*, though they be not circumcised; that righteousness might be imputed unto them also.”—We may therefore refer, in a great measure, to the charity of St. Paul, that apparently harsh language which he uses to the Galatian converts. And the doctrine at issue was of immense importance with a view to all periods of the church. “Now it was written not for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead: who was delivered for our offences, and was raised again for our justification.” Justification by faith in a crucified Redeemer, and not by those works, whether moral or ceremonial, which man’s own righteousness has previously wrought, is the great doctrine of our own most catholic and

apostolic church. “Now to him that worketh, is the reward not reckoned of grace, but of debt.” This doctrine was revived among us in the days of the reformers, and was eminently instrumental in overthrowing a superstition not unlike the Jewish, which had re-established itself in the popish church. And it still is a doctrine of admirable efficacy, in the hands of those who would evangelize degenerate, self-complacent Christians, or would invite into the ark of Christ’s covenant the various outcasts of the earth. This is no tenet of the schools; it is no modern invention: the foundation of it was laid by the very calling of Abraham. “The Scriptures, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all the nations of the earth be blessed. So then, they that are of faith are blessed with faithful Abraham.”

But is not this doctrine of justification by faith liable to abuse? Is it not unfavourable to good works? The answer is best supplied by placing the objection in the mouth of an ancient Jew, and by contemplating at the same time the case of the contemporary Gentile world. “Shall all then be saved” (says the objecting Jew), “who are willing only to believe? To what purpose then is the law? ‘What profit is there in circumcision?’ Have not we, the Jews, done many works which are most efficacious in establishing our righteousness in the sight of God? Have we not purchased, by our several Jewish observances, a right to the promises made under the law of Moses, as well as a title to whatever privileges may belong to the members of this new kingdom of the Messiah? And shall a multitude of Gentiles who are far from God, men ignorant and lawless, rush in and seize a chief share of our inheritance, merely because they are eager to possess it and are willing and ready to believe?” This, as I conceive, was exactly the language of the ancient Jew; thus

it was that he went "about to establish his own righteousness, and did not submit himself to the righteousness of God." The answer of Christ and his apostles may be considered to have been nearly as follows: "Yes; the Gentile, if he draws near in faith, shall assuredly be acknowledged as a child of God, and become an inheritor of the kingdom of heaven; for is it not written in your own Scriptures, 'Whosoever shall call on the name of the Lord shall be saved?' Do you ask what previous work it is necessary to perform? This is the work of God, a work required alike both from the Gentile and the Jew,—'that ye believe on him whom he hath sent.' Do you dread the licentiousness of the doctrine? The same faith which unites to God, and makes the very Gentile a partaker of Christ, at the same time purifies the heart, and disposes him to love the Lord his God. You imagine circumcision to be necessary to salvation; but know, that 'neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love;' or, to express the same truth in other words, 'neither circumcision availeth any thing, nor uncircumcision, but a new creature.' A man must not only be born of Abraham, and receive the sign of circumcision; he must be 'born again;' he must be 'created anew in Christ Jesus unto good works;' he must 'put on that new man, which is created in righteousness and true holiness.' External observances are of no worth in the sight of God. Types and ceremonies alone are of no avail. The law, with all its shadows, is now departing; for the substance is come—Christ, the antitype; Christ, the great subject of prophecy, has appeared. Faith therefore, appropriating to itself the ancient promises, and fixing its eye on that Lamb of God which takes away the sin of both the Jewish and Gentile world; faith, new-creating the soul, and thus effecting what circumcision could only typify; faith working by

love—this is the great principle. Faith is the door of entrance; faith is the great evangelical grace; faith is the seminal principle of all virtue. The doctrine of faith proves salvation to be by mere mercy; it also secures the interests of universal holiness. This, then, is the way in which the Jew must condescend to seek a share in the blessings of the new covenant; this also is the manner in which 'all the ends of the earth' are to be saved. 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that *whosoever believeth in him* might not perish, but have everlasting life.'"

The doctrine which I have thus endeavoured to explain, when preached to the Jew, would exclude that boasting to which he was addicted, and would produce a great revolution in his opinion respecting the value of ritual performances. It would at the same time encourage the Gentile. It would affront every proud, it would comfort every contrite heart. Was any one bowed down with a sense of sin? It stooped to his low condition: it made his readiness to receive mercy, to become his encouragement to expect it. Thus it cleared the path for every willing mind. And this doctrine has accordingly, in all ages, received the suffrage of the sincerely humble and penitent. Guilt is now felt to be no longer an impediment; for by Christ "all who believe are justified from all things, from which they could not be justified by the law of Moses." Ignorance is removed; for he that draweth near to Christ draweth near to that true light, which is intended to lighten every man that cometh into the world. Inability is provided against; for the believer is taught to say, "When I am weak, then am I strong"—"I can do all things, through Christ that strengtheneth me." When, on the other hand, certain antecedent works are represented as necessary to establish the title of the believer to draw near to

God, or to become partaker of the merits of Christ, the humble suppliant is disheartened, and the proud is encouraged and exalted. It is the rich who in this case are filled, and the hungry are sent empty away. Many and various are the difficulties which occur, when works are represented as either in whole or in part pre-requisite as the condition of justification. The tender mind is perplexed by the fear of not performing the full measure of them which is necessary. And what line, indeed, is to be drawn? or what time shall be prescribed before the right of appropriating the benefits of the Gospel shall begin to vest in the trembling applicant for mercy; before the privilege of praying with some assurance of success shall be conceded? Is it only to the old, and not also to the young believer, that the proclamation is made; "Ho, every one that thirsteth, come ye to

the waters of life" — "Come unto me, all ye that are weary and heavy laden, and I will give you rest?" The doctrine of a mixed justification, of a justification partly by works and partly by faith, or of a first and second justification, is that of many moderns: they seem to be returning, in this respect, to an error of the popish school. But innumerable perplexities occur in the attempt to adjust this complicated tenet, and the spirit of the Gospel is violated in every stage of their proceeding.

"O how unlike the complex works of man,
God's easy, artless, unencumber'd plan!
It stands, like the Cærulean arch we see,
Majestic from its own simplicity.
Inscrib'd above the portal, from afar
Conspicuous, as the brightness of a star.
Legible only by the light they give,
Stand the soul-quick'ning words, "*Believe
and live.*"

S. P.

MISCELLANEOUS.

For the Christian Observer.

THOUGHTS ON THE PROPOSED IMPROVEMENT OF FEMALE EDUCATION.

Les femmes docteurs ne sont de mon gout;
Je consens qu'une femme ait des clartés
de tout,
Mais je ne lui veux point la passion cho-
quante,
De se rendre savante à fin d'être savante.

MOLIERE.

My last paper was employed to shew, that the state of intellectual cultivation in the female world is such, as to render any interference with a view to improvement unnecessary. We may now consider whether such an interference is not likely to prove mischievous.

Though the writers on this subject decline to propose any specific plan, for supplying the present deficiencies in the education of women (a reserve, by the bye, which does more

CHRIST. OBSERV. No. 78.

credit to the prudence than to the generosity of such practical philosophers), it is evidently their wish to give it throughout a character of greater severity. They are anxious that women should be taught to think more and reason better. Doubtless, thought and reason are noble faculties; but our masculine censors seem to be but poor moral arithmeticians; for while they calculate their gains pretty confidently, for a mere project of speculation, we hear nothing of any opposite account, of any waste in this shifting of capital. It is natural, however, that those who think highly of women as they are, should estimate with some seriousness the value of what is put in hazard by a new adventure. Let us see whether the amount is inconsiderable. Let us see too whether the proposed improvements may not bring with

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them some inconveniencies not generally anticipated.

Women are at present remarkable for grace. This quality breathes through their whole character, and is perhaps its greatest charm. Yet who can doubt that habits of severe attention to the sciences, or even to their usual studies cast into a more scientific shape, would destroy something of that delicacy and flexibility of understanding for which the sex have hitherto been admired? We may rest assured that the same causes and effects will ever be found allied, whether men or women are the subjects of our experiment; and what a regular system of discipline produces in one sex, it will produce in the other. "*Abeunt studia in mores.*" Their characters will alter with their pursuits. The number of our philosophers may be multiplied, but philosophy must then be seen only cased in mail and armed at all points, instead of moving in a light drapery, with the Graces dancing round her.—Women are at present celebrated for the activity and glow of their imaginations. We shall be told that this faculty will rather be regulated than injured by a rigid system of institution. It may be doubted, however, whether so artificial a regulation would be desirable; and it is far more doubtful whether *thus* to regulate will not be to destroy. Whoever considers the nature of this enchanting faculty will perceive, that the ideas which it presents to the mind, however grand or beautiful, are generally very inaccurate; as objects seen through a mist will lose in distinctness what they gain in magnitude. Indistinctness is one source of the sublime; and a principal reason why women possess a greater command than men, over those images which raise the thoughts and touch the feelings, doubtless is, that they are less accustomed to define their ideas accurately; that first impressions are received and retained in all their vividness, without being squared and nicely measured by the rule and compass of reason.

Mr. Gibbon said he relinquished the mathematics because they injured his imagination; and though we may think, as a man, he cherished his favourite faculty too fondly, it would be difficult to contest the truth of his experience.

Is it then desirable that women should sacrifice their present grace of mind and richness of imagination, in order to become forcible and accurate reasoners? If reason were a rare commodity, it would be necessary to procure it at any price; but in the occupations of our busy world there is such a constant demand for this great article of necessity, that we need not trouble ourselves to make laws and give bounties for providing a supply. On the contrary, it should seem prudent to secure, if possible, a fund of the more delicate faculties, which are not absolutely requisite for our existence, though they administer very largely to our happiness. Such are those which still flourish in the female world. Is there not also a natural affinity between that character of the understanding now peculiar to women, and the qualities we love to contemplate in the sex? Can we, without a sort of revulsion in our feelings, consider a timid, gentle, affectionate creature, disentangling all the mazes of metaphysics, floundering in the Serbonian bog of politics, lost in infinitesimals, or deep in dust and lore amidst the antiquities of history and languages?—In a social view the matter is of great importance. "*Manners make the man;*" and women make the manners. Surely these are of some moment. A true delicacy in all the offices of social and domestic life is one of the best criteria, as it is one of the fairest fruits, of civilization. Woe to the nation that shall renounce it. They will descend fast into barbarism and brutality; for the gates of that dark passage stand open day and night—it is only the ascent which is difficult. Let us not rashly put in hazard that elegant refinement which

is at once our honour and happiness. Science cannot civilize a people; and in a busy community, such as ours, we may be sure that the belles-lettres and polite arts will not long continue to flourish, if they are discouraged among those who principally possess taste and leisure to cultivate them.— Even morals are interested in this question, for there is a close alliance between every part of the human microcosm. “*L’imagination tient de plus près, qu’on ne croit, à la morale.*” This is a great and sublime truth, though too extensive to be here expanded. It is also beyond a doubt that delicacy of sentiment and manners is, at least in an irreligious age, the very sanctuary in which female honour is enshrined. Let me add too, that this scheme of working up men and women into the same sort of coarse, heavy, marketable commodities, has a sort of “*bourgeoisie*” about it that is quite odious. It is contrary even to our nature, which hates uniformity, delighting in contrast, variety, light and shade. Thus the grandest harmonies of Handel owe much of their effect to his rich and ever-varying modulation; his airs are as delightful as his fugues. Painters do not finish the fore-ground and the off-skip in the same style.

The social evils, then, which may probably flow from a new system of female instruction, are of no trifling amount. There is a loss, too, which men must suffer, so serious that I cannot omit it, though I do not think the inquiry should in general have much reference to our convenience. We know the charms of female conversation; their grace, their ease, their vivacity, the inimitable justness of their ideas, and simple propriety of their language. Alas!

“How shall we live without them, how forego
Such sweet converse?”

Yet these too must be resigned, if the projected improvements take effect; for we must not hope that the scholar will ever condescend to that

careless prattle, which now delights our faculties, and relieves the weariness of this work-day world. Will not the metaphysician weigh her ideas and measure her words? Women, like men of talents who are without occupation, will consider company as a field where their powers are to be exhibited. Conversation will become a struggle of wits; and then adieu for ever to that easy, playful interchange of sense and nonsense, which is the charm of charms, the light fringe that skirts the sable drapery of life. If such are the blessings of a high state of social improvement, may we ever be humble and happy. In truth, civilization is a sad leveller. It destroys the most striking objects in the natural world, and all originality of character and energy of the passions in the moral. Something, however, it has still left us,—the vale, the babbling stream, the sunny meadow, with the smiles and simple vivacity of woman, sweeter than all the inanimate world can give. Why should we deprive ourselves also of these pleasures? Why should we force nature to our own unhappiness?

But the most singular, and, from its boldness, the most amusing circumstance in this dispute is, the confidence with which our masters of wisdom are pleased to assume that women at least will be greatly benefited by their reforms. This they think a sufficient indemnity against any other losses; and, supposing their self-complacency reasonable, it might indeed be accepted as such. But the perfect ease with which these gentlemen announce the advantages of their own system, is, I confess, far from convincing me of its real efficiency. On the contrary, one is reminded of a *ruse de guerre* sometimes practised in a certain great assembly, when the minister, having a measure to propose of the most questionable nature, takes occasion, in introducing it, to anticipate with confidence the unanimous concurrence of the house. Let us advert only to three considerations,

and the reader will then judge how far women are really interested in the adoption of a new style of education.

1. It has been observed, that the most valuable knowledge which the sex at present possess, is, their acquaintance with human nature. Now if it were only matter of doubt whether an altered system of mental discipline would affect them in this particular, surely they ought to refuse to place so great a treasure in jeopardy. "*Fiat experimentum in corpore vili.*" Let not women put in hazard their principal weapon of defence. But it really is not doubtful. The experience of ages has proved, that those who analyze are less intimately acquainted with human nature than those who feel; and if women, instead of piercing to the recesses of the heart by a perception peculiarly their own, acquire a habit rather of curiously dissecting the various phænomena that are witnessed, they will soon lose that practical intimacy with the passions which they now possess, and which is necessary to their happiness. They will know the anatomy of the mind better, but they will sacrifice the power they enjoy of directing all its movements. They will understand men like Marivaux, not like the duchesse de Longueville, or madame de Maintenon. This is a difference of great moment; it is the same we can imagine to subsist between a rhetorician and an orator; between the pedant who would have instructed Hannibal how to win battles and Hannibal who won them.

2. The education of women naturally adjusts itself with greater or less accuracy to the station they must fill and the duties they have to perform in life. Thus at least it is, when things are allowed to pursue their own course; and one of the great mischiefs of an ill-advised interference is, that this natural adjustment is apt to be deranged. For scarcely any thing can be said to be good or bad in this world, unless its dependence upon or relation to some other things be considered. Thus

we all love refinement: yet who is there that does not see, how a too delicate taste unfits the possessor for the duties of common life? Sensibility is the first of charms; but woe to the wretch, who, regardless of the coarseness and apathy of mankind, cherishes feelings exquisitely alive to every sentiment of pain and pleasure. Imagination fascinates and delights us: imagination is the rack of exalted spirits. All these things are so, because we can neither wholly separate ourselves from the world as it is, nor alter it at pleasure. In a higher state of being, it may perhaps be safe to cultivate the best instincts of our nature to the most exquisite perfection; but here we must bow to the necessity of our condition; and let us bow cheerfully, for it is the ordinance of God. Why is it then that these things are overlooked, when we talk of improvements in the sex? Surely our benevolence slumbers, or we should recollect, that if, by a more elevated course of education, women should be qualified for higher employments than the order of the world will permit them to engage in, their industry will have purchased for them a more exquisite misery than the inventive malice of man ever has contrived. What! can we form no idea of that agony and rebellion of soul, that storm of conflicting passions, which tosses and agitates a spirit conscious of powers that have no field for exertion, that we are willing so carelessly to lead the softer sex, now cheerful and contented, to an elevation, which, like the Assyrian mount when Satan alighted on it, must be to them a scene of distempered and distracting emotions? Women at present are happy in the simplest occupations. An airing, a dance, the fire-side, the tea-table—all are grateful in their turns;

—————With art so subtly true
From ev'ry herb they draw the healing dew.

Happy indeed, if they but know their happiness! How changed will be the whole prospect, should their

minds, invigorated by a hardier discipline, pant for the exertions of active life! The pursuits that now occupy their attention will appear unmeaning, and nothing be left them but the turbulence of discontent, or the uneasy languor of indifference. Should such a state of things arrive, our sex will certainly be bound to admit them to a fair participation in the business and honours of the world. If we seduce them to quit their "happy valley," we are at least bound to give them a settlement in our rocky and inclement region.

3. Women and men must be mutually dependent on each other; the happiness of neither sex can be solitary. Nothing then can be more ill-judged, than any plan, which has a tendency to give to one an unreasonable advantage. It is plain too, from the constitution of nature and the declaration of God, that women are subjected to some inferiority: an attempt, therefore, to push them into an undue eminence, can only issue in general wretchedness. Now we have already seen *, that the course of things must, in the progress of civilization, give to women some advantage over men, by advancing them in knowledge and intellectual improvement after we have begun to recede. This is a moral distortion, which it would be our wisdom to correct rather than encourage. But if, instead of controuling, we cherish the natural infirmity, nothing but disorder can ensue. Women already are apt to despise their husbands. In truth, an intelligent female often finds it very difficult to feel any respect for her ignorant or sottish lord. She does not "thunder quotations in his ears;" but she is obliged to check his passions and direct his weakness; nor even with her Bible in her hand can she always reverence a being, who knows nothing but the chances at hazard, and is seldom sensible of his existence after nine at night.

* Vide my former paper, p. 297, &c.

These are not "moral caricatures," to use the words of an intelligent writer. They are portraits from real life; and the Conductors of the *Christian Observer* would be more profitably employed in teaching our men sense, than in persuading women to covet acquirements of which they do not feel the want, though they may perhaps one day know the wretchedness.

There is another particular in which I entirely differ from the author last referred to. He says, "that with the men must originate the scheme of reformation, and that under their superintendence and protection alone can it efficaciously be carried into execution." Truly, what the French call "*amour propre*" is sexual as well as personal; but self-love is proverbially delusive. The writer of that paper has perhaps been rather confined in his observation of life; else how shall we account for the low estimation in which he seems to hold the sex, both in respect to power and attainments. If the good taste and good sense visible in his production did not forbid the conjecture, it might be suspected that he is better acquainted with the second than the first class of society. Doubtless, as we descend in life women will be found to enjoy less and less ascendancy; but in the higher orders, to which these observations principally relate, it may safely be affirmed that their pursuits are their own. Neither before nor after marriage do they much concern themselves about the men. They use them perhaps, as they do their waiting maids, to flatter and pick up their fans; but when they speak of them it is generally (like madame de Sevigne) in a comparison: "*Les hommes n'incommodent tant!*"

In truth, this last is a humour in which the ladies need no encouragement. But I suspect the proper remedy is, not to attempt making the fair sex wiser, but becoming wiser ourselves. As, however, reforms are in fashion, and particularly reforms among women, it may gratify

my male readers if two particulars are mentioned in which improvement really seems desirable. The first is a practice, almost universal with women, to defend their own sex, with more warmth than discrimination, whenever either its general credit or a single individual is arraigned. There is something too corporate in this. It seems selfish. It betrays, too, a sense of weakness, which might more prudently be disguised. Men let their fellows take their chance; sometimes approving, sometimes condemning them. But if a woman be attacked, the whole sex is in arms. They seem to say with Alfieri;

Servi siamsi, ma servi ognor frementi.

The second reprehensible habit, is the common one of laughing at men who are engaged in business, because their manners are embarrassed and their conversation wants airiness. Now women should recollect, that it is neither wise nor grateful to ridicule the necessary effects of that industry to which they are indebted for every comfort they enjoy. While men devote their time and sacrifice their health to provide them the means of gratification, surely it is not asking too much to expect that they will deny themselves the paltry pleasure of rendering their benefactors contemptible.

A few words only on religion, and these remarks shall be concluded. This indeed should be first, and last, and midst. Yet this too, I fear, is not likely to be benefited by the proposed alterations. We have been told, that "though Christianity does not require that every one should defend its authority, it seems to require that every one should understand its principles." It is granted. And who better understand those principles than pious females? I have heard of a zealous minister who said, that he had found a deeper acquaintance with Christianity in some old women of the lowest rank, than in any other persons of either sex. "We are told, too, that not

one in a large proportion of pious women could advance any satisfactory reason for her belief." In one sense this is equally true of a great number of pious men; in another, it is true of neither, as that writer indeed seems to admit. A satisfactory reason they have for themselves, in the peace and consolation they experience; but they have it not for others, because these are personal feelings. But it may even be doubted, whether "a systematic view of Christianity, with its various kinds of evidence," is needful; whether, in short, the religion of men and women ought to be exactly similar. In men, perhaps reason should preside; in women, affection. Thus each may improve the other. But if, by a novel system of discipline, the female character should be altered, and their feelings become cold, religion must lose its fervour, and with that, I fear, its life and energy. For though reason is the regulator, affection is the mainspring; and that devotion which resides only in the understanding, resembles rather the homage which a contemplative philosopher pays to his Creator, than the humble and grateful adoration which the repentant prodigal should render to his parent, the redeemed sinner to his God. In truth, a religion of mere reason is very suspicious. I once asked a French gentleman what were his guides in these matters. He replied, "*Ma Bible, mes prêtres, et ma logique; et ma logique me serve plus que tout le reste.*" My readers will not be surprized to hear, that I found it impossible to convince my catholic that it was his duty to forgive some persons by whom he thought himself deeply injured.

Reforms however, in religion, can never be needless, whether for men or women. Let the latter then, since their improvement is in question, more seriously consider its inexpressible importance, and live more entirely under the influence of its precepts. Let them deeply and

practically be persuaded, that the favour of God is far above every earthly blessing; that one act of charity or self-denial, one real exercise of humility or devotion, is better worth than the most flattering display of wit and accomplishments, with all the brilliancy of beauty to lend them lustre. So shall the loveliness of woman be twice lovely; so shall the evening as well as the morn of life shine with unclouded brightness; and He, "before whose face the heavens and earth shall flee away," smile on them in that awful hour, when the charms of the fair and the wisdom of the wise shall alike be vain, and holiness alone retain its value.

CYMON.

To the Editor of the Christian Observer.

You are to impute the trouble of this letter to a remark contained in the last number of the *Christian Observer*. I find it asserted, p. 183, that "the interposition of middle-men between the landlord and the tenant is in this country almost unknown." To you, who live in London, it may be unknown: but if you examine the bursarial books in the universities, you will find the practice by no means uncommon. Hence I conclude: 1. Either your outcries about the Irish system are unfounded; or 2. That fellows of colleges are in this instance blind to their own interests, and therefore no wiser than they should be,—an hypothesis which I take to be neither more nor less than a scandalous libel.

I am, &c.

Q. E. D.

To the Editor of the Christian Observer.

ALTHOUGH the following lines, it is confidently presumed, will need neither apology nor recommendation; yet since they are the unassisted production of a youth of seventeen, who, during the few days whilst he

was engaged in writing them, was engaged also in the usual studies of a school-boy;—to acquaint the reader with these particulars previously to his perusal of the poem, is no more than what is justly due to the author.

A.

VERSES

ON THE PASSING OF THE ABOLITION ACT.

BY ROBERT EVANS, SON OF DR. EVANS,
SHREWSBURY.

Libertas, quæ sera, tamen respexit—

Respexit tamen, et, longo post tempore, venit.

VIRG. Ecl. i.

IMMORTAL Fame, whose echoing clarions
sound

Beyond the raging ocean's wat'ry bound,
Oh cease awhile thy wonted tales of blood,
Of empires ruin'd, or of kings subdu'd:

A theme more glorious here invites thy
strain.—

To India's shore and Afric's groaning plain,
If erst Britannia bade thy sounding shell
With deeds of battle and of triumph swell,
When Calpe view'd old Neptune dy'd with
gore,

And fam'd Canopus wept his crimson'd
shore;

Let now her mercies melt thy soften'd voice;
Let distant nations hear it, and rejoice;
On Afric's rocks proclaim the high decree,
Raise her sunk head, and bid her sons be
free.

Long had the slave, upon a foreign coast,
Wept o'er his wrongs, and mourn'd his
country lost;

Condemn'd in toil to pass the tedious day,
To waste the night in fruitless tears away;
While ev'ry bark some recent victim bore,
Fraught with new tidings from his native
shore;

And each sad tale, in heartfelt anguish
told;

Infus'd fresh sorrows and reviv'd the old.
Oft as dark Night resum'd her gentle sway,
And clos'd in sleep the labours of the day,
He, to his rushy pillow, would disclose
A long drear list of complicated woes.

'Thou Moon!' he cried, 'so fair, so silv'ry
'bright;

'Thou glossy pearl upon the brow of Night!
'Art thou the same that erst on Gambia's
'stream

'Ting'd his blue waters with thy trembling
'beam:

' Whose soft approach I lov'd so much to
 ' view,
 ' When pensive Ev'ning shed her balmy
 ' dew?
 ' If thou beest she, too well thou know'st
 ' the source
 ' Whence all my tearful sorrows take their
 ' course.
 ' Bright was the ray thy conscious chariot
 ' lent,
 ' When the fierce ruffian burst upon my
 ' tent,
 ' Dragg'd me from weary nature's soft re-
 ' pose,
 ' To rankling fetters and eternal woes;
 ' Far distant bore me from my native land,
 ' To weep and labour on a foreign strand!--
 ' Insatiate brutes! deny a last farewell
 ' To scenes belov'd so long, belov'd so well?
 ' Ere yet my lips could sigh a fond adieu,
 ' The savage spoiler tore me from the view!
 ' Farewell, ye plains unstain'd by Christian
 ' rage,
 ' Scenes of my youth—denied to weeping
 ' age!
 ' Farewell, ye streams; farewell, thou sa-
 ' cred shade;
 ' Farewell, ye altars where our fathers
 ' pray'd---
 ' Though far divided by the gloomy sea,
 ' Yet do ye live and flourish still in me.

' Now, many a league in weary travel
 ' past,
 ' We reach'd the bark, the fatal bark! at
 ' last;
 ' And soon, confus'd amid the shades of
 ' night,
 ' My land, my country, vanish'd from my
 ' sight!
 ' Oh what a night was that! Then dire
 ' Despair
 ' Rear'd his black form, and hover'd in the
 ' air.
 ' The frantic shout, the agonizing groan,
 ' The deep-drawn sigh, the long-resounding
 ' moan,
 ' In dreary unison with curses join'd,
 ' Roll'd o'er the sea, and peal'd upon the
 ' wind:
 ' While fill'd each pause the murmuring
 ' plunge, that gave
 ' The stifled body to the sullen wave.---
 ' Great Lord of Light! whose eye the
 ' world commands,
 ' Whose ray can penetrate remotest lands,
 ' Whose voice is thunder, and whose steps
 ' are fire,
 ' Steel my firm breast, and with revenge
 ' inspire:

' So shall the Christian tyrant meet his
 ' doom,
 ' And, where he once insulted, find a tomb!'

Such are imploring Afric's ceaseless cries
 To pagan deities and worshipp'd skies.
 Hear then, O Britons! hear the just ap-
 ' peal;

Redress the evils which ye cannot feel.
 For freedom if your valiant fathers fought,
 In councils woo'd her, or in battle sought;
 If at her shrine illustrious Hampden bled,
 If the *stern bigot** bow'd his haughty head;
 Oh wide diffuse the dearly-purchas'd store
 O'er India's plains, and Afric's groaning
 ' shore;

Let distant Nations hear thee, and applaud
 The sweetest bliss of man, the choicest gift
 ' of God.

As when, in humid Autumn's hoary chill,
 Impending vapours hide the swelling hill,
 The early traveller, that plods below,
 Catches by fits the mist-envelop'd brow;
 Now, wrapt in fogs, it vanishes from view,
 Till Phœbus rise, and chase the dripping
 ' dew;

Then clear and bold it stands confest to
 ' sight
 Rears its proud head, and glories in the
 ' light.

So, long from Africa's deluded eye
 Fair Freedom shrank, nor heard the pierc-
 ' ing cry:

In senates doubted, and in courts delay'd,
 She gleam'd awhile, then sank away dis-
 ' may'd:

Till her great patron Wilberforce appear'd,
 While senates listen'd, and while nations
 ' heard.

For this, true freedom's friend, may heav'n
 ' bestow

Each joy, and more than waits on man
 ' below;

May annual plenty pile thy teeming floor,
 And fruitful fields increase the growing
 ' store.

Though Europe's spoiler boast a prouder
 ' fame,

From kings subdu'd and prostrate at his
 ' name,

High o'er his laurels shall thy olive shine;
 Tis his to *fetter*, but to *free* is thine.

And ye, who late o'er Britain's high af-
 ' fairs,
 A generous band! employ'd your midnight
 ' cares,

* Archbishop Laud.

What though your toils no dear-bought triumphs crown,
 No bloody conquests swell your proud renown;
 Yet see accomplish'd, in that short-liv'd reign,
 What patriots long had sought, but sought in vain:
 Long in our annals shall your glories shine,
 And Fame for you a deathless wreath entwine.

And lo! the long-expected time is nigh,
 When wars shall cease and slavery shall die.---
 Genius of Afric! raise thy awful brow,
 Rise from the dust, where thou hast lain so low;
 Nor longer now thy ravag'd fields deplore,
 Thy fetter'd sons, thy violated shore:
 Soon shall sweet Freedom cheer thy drooping plains,
 Lift thy pale head, and burst thy galling chains.
 No more thy sons, condemn'd to ceaseless toil,
 For barbarous lords shall till a foreign soil,
 But, far remote from Slavery's bloody rage,
 Where erst they spent their youth, shall spend their age.

And see! around what various scenes arise,
 What wondrous changes charm th' astonish'd eyes!
 Where late the desert spread a fearful gloom,
 Fresh harvests spring and flowery pastures bloom;
 Where the rough forest wound its devious way,
 And midnight bands in vengeful ambush lay,
 High tow'rs ascend, aspiring cities shine,
 And nations worship at Messiah's shrine.
 Oft as the sailor views the alter'd shore,
 And feels around the scented breezes pour,
 Transfixt he stands, and asks, in wonder lost,
 What pow'r divine has chang'd the barren coast?
 'Tis Liberty---Her sacred pow'r can tame
 The Arctic frost, or Equinoctial flame.

Her bounteous hand can deck the lonely isle,
 Cheer the rude rock, or bid the desert smile:
 With her, cold Scandinavia's forests bloom,
 And spicy odours Zembla's steeps perfume.

But hark!--methinks, along the echoing sky,
 In ev'ry breeze I hear a cherub cry,
 "Rejoice, ye nations! hail the high decree;
 "Imploring Afric! listen, and be free!"
 The high decree ye rattling thunders sound;
 Ye rolling whirlwinds, waft the tidings round:
 Hear it, ye pine-crown'd cliffs, whose forests sweep,
 And tow'r majestic o'er Columbia's deep:
 Hear it, O Atlas, on whose shaggy crown
 Eternal snows and lowering tempests frown:
 Hear it, ye streams, through Afric's plains that glide,
 Old Niger's wave, and Gambia's honour'd tide:
 Hear, mighty Senegal, the high decree;
 Raise thy sunk head, proclaim thy nations free!

For this, O Britain! may thy laurels shine;
 May ev'ry palm and ev'ry bliss be thine;
 In ev'ry age may future Nelsons rise,
 Swell thy proud name, and lift it to the skies,
 And while dissolving empires break around,
 And roll their crumbling ruins on the ground;
 When they shall give their boasted triumphs o'er,
 And sink where Greece and Rome have sunk before;
 O may this deed th' Avenger's mercy claim,
 Exalt thy splendour, and prolong thy name!
 Firm as the rock that bounds thy sea-girt isle,
 Still may'st thou flourish, and in freedom smile;
 While distant times this living truth applaud,---
 The friend of Freedom is the friend of God.

March, 1807.

REVIEW OF NEW PUBLICATIONS.

A Dissertation on the Propagation of Christianity in Asia: in two Parts: to which is prefixed, a brief historic View of the Progress of the Gospel in different Nations, since its first Promulgation, illustrated by a chronological Chart. By the Rev. HUGH PEARSON, M. A. of St. John's College, Oxford. Oxford: Parker. London: Hatchard. 1808. 4to. pp. 227. Price

IN a former number, we took occasion to intimate the satisfaction we had received from witnessing the growing importance of the exertions of the advocates for the propagation of Christianity in India. We have already introduced to the notice of our readers the extensive local information, and practical wisdom, which mark the observations of "a late Resident in Bengal," and the genius, acuteness, and philosophical research displayed in the essay of Mr. Cunningham. We have now to congratulate the public on the appearance of the work before us, of which it is no small praise to state, that it deserves to be ranked with the two productions just named. Were we called to specify the quality by which its author appears to be distinguished, we should say that it was a sound and discriminating judgment. The facts he has adduced are almost always well chosen; they are neither mistated nor unfairly coloured; nor does he ever, as far as we have discovered, mislead his readers by unauthorised inferences. It certainly is a very respectable production; and we have seldom read so large a work in which there occurs so little to excite disapprobation, either in the sentiments which it contains, or in the manner in which those sentiments are expressed.

The present essay, and that of Mr. Cunningham, embrace nearly

the same subjects. They are both prize compositions, written in consequence of the following proposal made by Dr. Buchanan to the universities of Oxford and Cambridge.

"For the best work in English prose, embracing the following subjects: 1. The probable design of the divine Providence in subjecting so large a portion of Asia to the British dominion. 2. The duty, the means, and the consequences of translating the Scriptures into the Oriental tongues, and of promoting Christian knowledge in Asia. 3. A brief historic view of the Progress of the Gospel in different nations, since its first promulgation; illustrated by maps shewing its luminous tract throughout the world; with chronological notices of its duration in particular places. The regions of Mahomedanism to be marked with *red*, and those of Paganism with a *dark* colour. 500*l*."

The prize was awarded to Mr. Pearson by the university of Oxford, and, we understand, would have been awarded to Mr. Cunningham by the university of Cambridge, had not his essay, through some misconception, been delivered to the examiners after the limited time had expired. The point has been referred to the decision of Dr. Buchanan. In consequence of this circumstance he felt himself at liberty to publish only the second part of his composition, and thus escaped some of the disadvantages to which the necessity of an adherence to Dr. Buchanan's plan has subjected Mr. Pearson. That plan appears to us to be open to considerable objection. Two of the subjects, the first and the last, might well have been spared. If the first is to be considered as referring to the *ultimate* design of Providence in subjecting so large a portion of India to our dominion, then there appears to be no room for discussion; because there can be no doubt, in

the mind of the Christian, that the ultimate design of the Almighty, in all his providential dispensations with respect to this world, is to bring about that consummation, so long and so frequently promised, the subjection of all the kingdoms of the earth to the dominion of his blessed Son. If we suppose the question to be, Is it probably the design of Providence that India should receive Christianity from our hands? or, May the design of Providence to evangelize India be more plainly inferred from her subjection to Great Britain, than it could have been from her subjection to France or Spain or Portugal? then, undoubtedly, there is a field opened for ingenious and interesting speculations, arising from a view of the superior fitness of Great Britain for the work, the purity of our national faith, our maritime power, our wealth, the zeal which has been excited among us for the conversion of heathen nations, &c. At the same time, it is obvious that the main practical consideration which the questions would involve—namely, that of the conduct which we ought to pursue in contemplating these intimations of the will of the Almighty—is naturally comprehended by the view, taken under the second head, of our *obligation* to propagate Christianity in India.

The introduction of the third head we likewise object to, as unnecessary, and as destroying all unity of design. Besides which, the time was insufficient for effecting more than merely to give an epitome of what Mosheim, Milner, and Jortin had already written.

These, however, are objections which apply to the munificent founder of the prize, and not to the author of the present work; whose difficulties they served only to increase, and consequently also to enhance the merit of his success.

In reviewing the two essays to which the proposal of Dr. Buchanan has given birth, we have been particularly gratified by the union

which they exhibit of liberal and enlarged views, extensive information, and respectable talents, with an evident solicitude to promote the glory of God and the good of man. And the mind feels a satisfaction which it is not easy to express, in turning from the misrepresentations, sophisms, and unauthorized inferences of party writers, to the productions of upright, candid men, who have evidently been engaged in exploring truth. The coincidence between the present essay and that of Mr. Cunningham is in this view remarkable. In stating the duty, means, and consequences of introducing Christianity into India, the writers are agreed on all essential points. And it undoubtedly forms a strong presumption in favour of the cause which they have espoused, that two unconnected individuals should, by a fair and unimpassioned investigation of accredited works, and communication with well-informed individuals, obtain similar results, agreeing not only in their facts but in their conclusions.

Mr. Pearson, we think, has acted judiciously, in changing the order prescribed by Dr. Buchanan, and placing the "Historic View" at the beginning, instead of the end of his dissertation. His characteristic judgment is likewise shewn in the construction of this perspicuous summary, which he has contrived to render both interesting and useful: and we cannot help wishing that those gentlemen, who profess to be alarmed by the idea of christianizing our Indian empire, would read it with the attention it deserves. They might learn from it, what even this concise historic sketch appears to us to have established,—"*That the civilization of the world has kept pace with the progress of our divine religion; that Christian nations have in every age considered it to be their duty to propagate it in unenlightened regions; that success has for the most part attended their endeavours, when the proper means have been taken to secure it; and that the*

consequences of their exertions, in proportion as they have been successful, have been uniformly *beneficial* to themselves, and productive of the most important blessings to the favoured objects of their benevolence." p. 67.

The Chart which accompanies the "Historic View" is constructed with skill, and represents in a very satisfactory manner both the luminous progress of the Gospel, and the unhappy extinction, in some regions, of its light.

The first part of the dissertation respects the probable design of Providence in subjecting so large a portion of Asia to the British dominion: and here it appears to us that the learned author is not perfectly correct in the view which, in one place, he has taken of the subject.

"Of the *ultimate* designs of the Almighty," he observes, "respecting either nations or individuals, no account is given, nor could it be justly expected. These are among the secret things which belong only to the most High." "What, therefore, may be the *secret and final design* of the divine Providence in bestowing upon Great Britain so extensive an oriental dominion, and what the remote consequences of its existence and continuance, as foreseen by the mind of that glorious Being, 'known unto whom are all his works from the beginning of the world,' it would be equally presumptuous and vain to inquire." p. 81.

It would, undoubtedly, be rash and presumptuous to decide respecting the intermediate steps by which the Almighty was likely to advance to the accomplishment of his purposes; but on no point can we speak with more decision than on the final and ultimate design of all his dispensations; which is, as he himself has assured us, "that all the kingdoms of the world should become the kingdoms of the Lord and of his Christ." Indeed the general tenor of Mr. Pearson's reasoning accords with this representation, and is therefore at variance with the passage last quoted.

"The grand design of the Almighty,

in the various dispensations of his providence from the beginning of the world," he justly states, to have "either immediately or remotely borne a relation to the moral and religious improvement of mankind, by the introduction and establishment of the Christian religion. 'The history of redemption,' to adopt the language of an admirable writer (bishop Hurd) 'is coeval with that of the globe itself, has run through every stage of its existence, and will outlast its utmost duration. The success of mighty conquerors, the policy of states, the destiny of empires, depend on the secret purpose of God in his Son Jesus; *to whose honour all the mysterious workings of his providence are now, have hitherto been, and will for ever be directed.*'" p. 73.

But though we have ventured to question the tenableness of our authors's statements in one particular, it is due to him to say, that the part of the dissertation now under review, notwithstanding its unpromising nature, is full of most valuable remarks. Our attention was particularly arrested by the delineation which Mr. Pearson has given of the advantages accruing to India from her connection with Great Britain. It is highly important, and we believe new in several of its circumstances. At least, if not quite original, it must be new to many of our readers: and it stands so much opposed to the views which are exhibited of our Indian administration by the commonplace declaimers of the day, both in and out of parliament, that we feel ourselves to be doing no more than an act of common justice in transcribing the passage entire.

"'Providence,' to use the language of sir William Jones, 'has thrown these Indian territories into the arms of Britain for their protection and welfare;' and they have already derived invaluable blessings from her. They have passed from the barbarous and oppressive despotism of their Mohammedan conquerors, to the mild, and equitable, and salutary government of this island. Encouragement has been afforded, by the British commerce, for the exercise of their industry in arts, manufactures, and agriculture. The great body of the people have been rescued from the arbitrary and

insatiable exactions of native governors and magistrates; and, instead of an annually varying tribute, exacted often at the discretion of the public officers, and increasing with the ability of the landholder to pay it, the amount of the revenue demanded by the Company has been fixed in perpetuity, leaving to the economy, skill, and industry of individuals, all the benefit derivable from the exertion of those qualities.

"The regular and impartial administration of justice is another eminent advantage, which has resulted to India from her subjection to Great Britain. To estimate the full value of this advantage, we must recollect the corruption which very generally pervaded the courts of justice under Mohammedan authority; in which the influence of power and wealth was irresistible to so intolerable a degree, that the poor could rarely obtain redress for the most flagrant injuries committed by a powerful or rich oppressor. The administration of civil, criminal, and even financial jurisdiction was frequently vested in the same person. At all times, the distribution of justice was too much subject to the discretion of the judge; and the record of his proceedings, when made, was summary and imperfect. Instead of this vexatious and indefinite course, a regular system has been established. The functions of the civil judge are separated from those of the local magistrate; the proceedings of both, as well as those of the courts for the trial of criminal causes, are regulated by fixed rules; and a correct record of them is preserved. A system of appeal in civil suits has been instituted; the proceedings in criminal causes, where the sentence affects the life or liberty of the convict beyond a limited period, are subject to the revision of a superior court, before the sentence can be executed; and the regulations, by which all act, are published in the native languages. The British government, agreeably to the dictates of a wise policy, has adopted the criminal code of the Mohammedans, which it found established, and which is not only more familiar, but better suited to the natives, than our own: but it has, at the same time, abolished the more sanguinary punishments of impaling, and the amputation of limbs. Civil causes relating to caste and inheritance, are tried by the respective laws of Hindus and Mohammedans. The justly cele-

brated Digest of Hindu and Mohammedan Law, which was compiled under the direction of sir William Jones, a labour which endeared him to the natives, while it tended to shorten his invaluable life, has contributed most essentially to the due administration of justice. Various other Indian and Mohammedan law-tracts have been translated, and every precaution, which a sound policy could suggest, has been adopted to ensure this great object, to prevent impositions, and to correct erroneous judgments; and it may be truly asserted, that the bulk of the people derive a security in their persons and property from these measures, which they never enjoyed under any former government.

"Many other important benefits have resulted to the natives of India, in consequence of the British government. A degree of order and tranquillity prevails in the neighbourhood of the English settlements, which was before unknown; while the employment and the regular payment of the labouring classes have enabled multitudes of them to support themselves and their families in circumstances of comfort, experienced in no other part of the country. Various public works have been executed, and charitable institutions formed, by the British government in India, which have largely contributed to the relief and comfort of the natives; and in times of scarcity, its foresight and liberality have been the means of rescuing thousands of its wretched subjects from the miserable effects of famine. It is, also, undeniable, that a beneficial influence has been gradually extending itself over the inhabitants of India, in consequence of their intercourse with the British; by which their social habits and manners have been materially improved. The distinctions which are occasioned by their religious faith do, indeed, preclude them from fully participating in this advantage. Yet, notwithstanding these obstacles to a more intimate union, some benefit has imperceptibly been imparted, and is daily increasing in extent and importance." pp. 82—85.

The above able and accurate representation of the beneficial effects which our power has wrought in India, and which may be regarded as the fruit of the liberal policy of Great Britain, and of the wise

and benign administration of the marquis Cornwallis and Sir J. Shore, is not brought forward to palliate the enormities which the inordinate ambition or selfish views of particular individuals may have produced in that quarter of the globe. It is some consolation, however, amid the feelings of shame and indignation which the conduct that has been pursued towards some of the native princes cannot fail to excite in the mind of an unprejudiced observer, that the mass of the population of Hindustan, though in too many instances injustice may have at first subjected them to our sway, are secured by our means in the enjoyment of civil blessings far exceeding in their amount what could have been hoped for under the dominion of their former sovereigns.

We now come to the second and most important part of this dissertation; "on the duty, means, and consequences of translating the Scriptures into the oriental languages, and of promoting Christian knowledge in Asia*." But after the length to which we have already gone in considering the subject of Indian missions, and the intimation we have given of the satisfactory resemblance which exists between the present essay and that of Mr. Cunningham in this branch of their disquisitions, both as respects their general statements and the conclusions at which they arrive; it will not be expected that we should detain our readers with an analysis of its contents, which, after all, would convey but a very inadequate idea of the great variety of valuable information and of just and conclusive argument which will be found in it.

In his elucidation of the Hindu character, as furnishing a powerful motive to missionary exertions, Mr. Pearson agrees entirely with Mr.

Cunningham. But on this branch of his subject he is more brief than that gentleman, who has drawn together a host of evidence more than sufficient to defeat any attempt which may be made to re-establish the claim of the Hindus to the factitious reputation they had acquired for moral excellence.

The chapter on "the means of translating the Scriptures," &c. is particularly full, accurate, and useful. Exclusive of the Persian and Arabic, two languages remarkable for their copiousness and elegance, the former generally employed throughout India in all the transactions of government, the latter familiarly known to the followers of Mohammed throughout the world, and through the medium of one or other of which the records of the Christian faith may be conveyed to many millions of our fellow-creatures, both in Asia and Africa; the principal languages of India are as follows. 1. The Sanscrit; a most polished tongue, represented by sir W. Jones 'as more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either;' and which, though now become almost a dead language, is cultivated by all the learned Hindus as the language of science and literature, and the repository of their law civil and religious. 2. The Hindustani; an elegant language, and the common vehicle of colloquial intercourse among all the well-educated natives of India, both Hindu and Mohammedan, and by which the Pracrit and the Hindi appear to be superseded. 3. The Bengali, which prevails throughout the province of Bengal. 4. The language of Orissa. 5. The Tamul, which is spoken from Madras southward, and in the north of Ceylon. 6. The Malabar, which is vernacular in the whole region within the mountains, from Cape Comorin to Cape Illi. 7. The Mahr'atta, spoken by the people who bear that name. 8. The Carnata, which is used in a midland mountainous tract. 9. The Telinga,

* The question is redundant; the translation of the Scriptures into the oriental languages being obviously one of the most effectual means of promoting Christian knowledge in Asia.

known in the provinces watered by the Crisha and Godaveri, and situated on the north-east of the Peninsula. And, 10. The language of Guzerat. Besides these, which may be considered as confined to Hindustan, there are three other languages spoken in Asia, which are in the highest degree important: 1. The Chinese, which is supposed to be spoken by three hundred millions of men; 2. The Tartarian, which is said to prevail even to a greater extent; and, 3. The Malay.

Of those which have been enumerated, the Arabic and the Persian are the only languages in which, previous to the commencement of the last century, the Christian Scriptures were to be found entire; but from their being translated into the classic, instead of the vernacular dialect, they are not likely ever to be generally diffused. In the year 1719, Ziegenbalgus, the first protestant missionary to India, completed a translation of the whole Scriptures into the Tamul tongue, and a vast number of copies have since been printed and distributed in the southern parts of the Peninsula. The Bible has also been translated into the Bengali language by Mr. Carey (the Baptist missionary) Sanscrit professor at Fort William; and two editions of it have been distributed in Bengal. About two years ago nine other translations were undertaken by Mr. Carey and his brother missionaries: viz. The Sanscrit, the Mahr'atta, the Orissa, the Telinga, the Sanscrit Hindustanee, the Dilki Hindustanee, the Guzerattee, the Persian, and the Chinese. Most of these were in considerable forwardness, and some had gone to press.

This part of Mr. Pearson's disquisition, from which the above account is taken, is to us peculiarly interesting, for we believe with him the position to be universally true, "that wherever the Scriptures have been translated into the vernacular language of any country, and generally dispersed,

they have uniformly enlightened and instructed the minds of men." It is to this circumstance we are disposed to attribute the rapid progress recently made by the missionaries in the southern provinces of India, compared with what has taken place in Bengal*. In the former district, the Scriptures, translated into the vernacular tongue, have been in a course of silent distribution for near a century: in the latter they were not known till a few years ago; and the number hitherto distributed has been small. On our minds there exists not a doubt, that if the inhabitants of Asia had an opportunity of "pondering the volume of inspiration, and hearing every man in his own tongue the wonderful works of God" (p. 142), the effect would be in an eminent degree beneficial; for unquestionably the Holy Scriptures are the source from which those streams of divine knowledge, wisdom, and comfort must flow, which can alone enlighten and civilize the world, p. 149.

The last chapter treats of "the consequences" of propagating Christianity in Asia. Though the reader will probably recognize in it some former statements and reasonings (the repetition of which, however, it might not have been easy to avoid, on the plan that was prescribed), he cannot fail to feel the force of the arguments the author has employed to prove, and as we think satisfactorily, that to diffuse throughout India the blessings of civilization and religion, must eventually connect the prosperity and glory of Great Britain with the welfare and happiness of the Oriental world. From this chapter we will extract a passage, as a specimen of the author's manner. We select it as exhibiting the man as well as the writer. The whole work is so sound and satisfactory, that, had we pursued our own inclination, we should have extracted much more largely.

* See number for April, p. 263.

"But we may extend our views yet further. It is painful to one who is zealous for the honour of that divine religion, which Heaven has in mercy vouchsafed to mankind, to behold the contracted sphere in which it has hitherto exerted its benign and salutary influence. Nearly the whole of the vast continents of Asia and Africa, together with immense regions in that of America, have for ages continued either involved in the gross darkness and misery of Paganism, or subject to the delusive guidance of Mahomedan error and imposture. This gloomy and lamentable scene will not, however, always remain. The unfulfilled prophecies of sacred Scripture open to the contemplative mind a magnificent and boundless prospect of the triumphs of Christianity in some future age. The eternal and irreversible decree has gone forth, that 'the kingdoms of this world shall,' at length, 'become the kingdoms of the Lord and of his Christ.' And, though its execution has for a long time appeared to linger, we cannot doubt, that, in the end, it will surely be accomplished. The pillars of the Brahminical superstition have evidently begun to totter, and the crescent of the Mohomedan power has long since been in its wane.

"By what extraordinary means and operations it may please the Almighty Ruler of the world to accelerate their downfall, and to prepare the nations now subject to their malignant sway, for the mild and beneficent dominion of their rightful Lord, cannot be safely conjectured. To discharge a necessary duty, which is most closely connected with the accomplishment of both these objects, cannot, however, but be a service acceptable to the great Author of the prophetic declarations of the ultimate triumphs of Christianity throughout the world.

"Every motive, therefore, which can affect or animate us as a Christian nation, unequalled in knowledge, wealth, power, and general prosperity, urges us to the important work of propagating our holy faith in Asia. The providence of God, in the various circumstances of our connexion with India, seems to point out, by no uncertain indications, the supreme design in granting to these islands so extensive an Oriental empire. Our obligations as a nation professing Christianity—the moral state of our In-

dian subjects—the opportunity which we enjoy of ameliorating their condition—the means which we possess of translating the divine records of our religion into the Oriental tongues, and of promoting Christian knowledge in Asia—and the various great and beneficial consequences, which would result from the execution of that design, both to the inhabitants of the Eastern world, and to our own country—all unite in proclaiming, with a voice of mingled authority, admonition, and encouragement, 'This is the way' of solemn and indispensable duty, of enlarged philanthropy and charity, of unquestionable policy, and of certain and unrivalled glory." pp. 213, 214.

The distinguishing characteristics of the work before us we have already stated to be, sound sense and a correct and discriminating judgment. The author's prudence frequently discovers itself in curtailings and softening the declarations and positions of Dr. Buchanan himself, to whom he might have been expected so shew some deference. The work, however, may be considered as rather deficient in liveliness; and in some places it would certainly admit of being more compressed. In point of composition, it reflects great credit on the author's talents. His style is almost always correct and perspicuous, and often forcible; but we were struck with the sparing use which he makes of metaphorical language, of images and illustrations. In one or two instances, indeed, he has failed in respect to perspicuity: witness the following passage: "In taking even the most cursory view of the British empire in India, it is scarcely possible to avoid being struck with the contrast in its history which has been thus briefly exhibited, and with the extraordinary and rapid manner in which that empire has been acquired." p. 79. Such instances, however, are so rare, that we might perhaps have overlooked them, without any impeachment of our impartiality.—But we must hasten to a close.

It perhaps is the highest com-

commendation which can be pronounced on any work, that it leaves its reader convinced both of the honesty of the author and of the justice of his argument. And this may with great truth be affirmed of the present essay, as well as of that which we have more than once mentioned in connection with it. For ourselves, we do not hesitate to say that we have great obligations to their respective authors. What with majors and colonels, our critical brotherhood have had enough to do, and we really are surprised to find ourselves in whole skins. Having presumptuously taken the field against these sons of Mars, we began to fear that we should have been forced to retreat before the artillery of 'local knowledge,' which was brought to bear upon us. It is with real satisfaction, therefore, that we have seen so many new champions on the ground. Supported by them we seem to gather fresh courage; and should the enemy again approach, we hope to be able, with their aid, to repel all his attacks.

But, to trifle no longer on one of the most solemn questions which ever employed a great people: we have now, in various reviews of works enlisted on the opposite sides of this important controversy, endeavoured to put the public in possession of all we know, or can collect, on the subject. The evidence is before them: they must now judge for themselves. Public opinion sometimes hesitates, and even errs for a season; but in the end it generally settles to the truth. We entertain little doubt, therefore, concerning the issue of this dispute. The enemies of missions may indeed, for a time, furbish up the cast-off weapons of the anti-abolitionists of the slave trade: for a time, they may endeavour to convince the world that interest should be preferred to duty; and that it is *here* our interest to do wrong. But the decision of our country as to one quarter of the globe, affords the happiest omen of our ultimate success in another;

CHRIST. OBSERV. No. 78.

and the east and the west shall rejoice together in the glorious triumph of the truth. We confess that we feel it a high privilege to be admitted to bear our testimony in this mighty cause. In contending for the mastery on this occasion, the toils of other days, and the drudgery of criticism, have been no more remembered. And in hours of future labour, and amidst the turmoil of literary warfare, we shall often look back with complacency to pages and sentiments which, however unworthy, have aimed at advancing the happiness of our fellow-creatures and the glory of God.

Cælumque

Aspicit, et dulces moriens reminiscitur Argos.

A concise View of the Succession of Sacred Literature, in a chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters to the Year of our Lord 345. By ADAM CLARKE, A. M. London: Butterworth, and Baynes. 12mo. pp. 312. Price 5s. 6d.

It is with pleasure we notice an additional work of this indefatigable and meritorious author. From the preface we understand, that the destruction of two considerable works (Prideaux's and Shuckford's Connections we suppose, of which he was preparing editions) by the late fire in Bensley's printing-office, gave him the opportunity of the earlier completion of the present volume. While we regret the disappointment occasioned to the editor by this misfortune, we must congratulate him upon the equanimity with which he appears to bear it, and ourselves, together with the public, upon the earlier possession of the work before us.

We cordially approve the motive which induced Mr., now Dr. Clarke, to give a performance of this description to the world. It is intended, as he expresses himself, to "lead to a more careful perusal of the fa-

thers and writers of antiquity than is at present fashionable." — "It would not, however," he adds, "be difficult to prove, that the neglect of this study is highly reprehensible in the ministers of the word of God, as those who are unacquainted with ecclesiastical antiquity are generally very superficial divines." p. vi.

The chief merit of such a work as the present must be, to collect into one luminous point of view the most important particulars which the subject embraces. It is an undertaking of some intrepidity, to condense into one small volume (the print not being remarkably close) an account of all the sacred writers from the Creation to A. D. 345, without making the performance a mere catalogue of names of writers and of titles of works. Dr. Clarke, however, has contrived to avoid a defect, which might at first sight appear almost unavoidable; and, with respect to some of the more important writers, to give such a description and analysis of their writings as to convey not only information, but interest. He has even introduced, which we shall notice before we have done, a discussion relative to the disputed text of St. John's Epistle. Although the greater part of the contents of this work may be found in the larger works of Cave, Fabricius, Schoenemann, and others; yet these are excluded from the character and service of introductory books, both by their bulk and by their being written in Latin. And perhaps, after all, in those works which Dr. Clarke has analysed, he has the merit of originality, and originality (which is not always the case) of value. This laborious student has in many cases seen with his own eyes, and accordingly given the report of the best kind of witness. We make this observation, because it would have been a very easy matter to have taken upon trust the abridgements which, in one form or other, are found prefixed to the different books in many editions of the Fathers.

Notwithstanding what our author has alleged in apology for the con-

tracted plan of his work, we think that he would not only have done the subject more justice, but likewise have accomplished his own object more effectually, had he permitted himself to be more voluminous; had he, for instance, filled a good-sized octavo volume, instead of such an one as the present. He might then have allowed himself in some observations, during his progress in analysing the works before him, which would have been of great service, either to the person who should satisfy himself with the account given by Dr. Clarke, or to one who should peruse the work itself. The critical observations of the editors and annotators of the ecclesiastical works of antiquity, more than perhaps those of the classics, are a boundless and almost impervious thicket, in which it requires very considerable and sometimes fruitless labour to get at those points of information which are most essential. It would have afforded very important assistance to the ecclesiastical student to select this kind of information, and place it before his view in the entrance to the perusal of any particular writer. It would not have been of less utility, at the end of each analysis, to separate and suggest to the more attentive consideration of the reader, some of those circumstances which at the present time possess peculiar importance, whether at the time they possessed it or not. Some observations might have been made with much benefit respecting the style of argument used by the ecclesiastics of antiquity; how far that style differs from the present; whether the difference arises from the superiority of the moderns, or from a difference of circumstances not only justifying the mode adopted by the ancients, but requiring it. It is well known, by those who are at all acquainted with the Christian Apologists, that they are accustomed to display the *elegance* of heathen mythology with great particularity and much freedom of remark, to the annoyance, not only of unbeliev-

ers, which might be expected, but even of modern Christians, who are apt to consider their eloquence on this subject as carried rather beyond its due bounds; since, if Christianity were proved to be true, which is the main point, the falsehood and untenableness of heathenism would follow of course. This, however, which the mode of reasoning in modern times has acknowledged as an undeniable principle, was far from being admitted during the reign of Roman superstition. The heathens of the first Christian ages did not deny, they might not disbelieve, the truth of Christianity: but they did not see why their own religion should not likewise be admitted as true. It was therefore more the object of the Christian apologists to prove heathenism to be false, than Christianity true. In the first instance one step was made, in the other none.

We shall now make some observations upon the body of the work itself. The Epistle to Diognetus, which has been ascribed to Justin the Martyr, and is generally printed with his works, deserves the praise which Dr. Clarke, after others, has bestowed upon it. There is in it a very striking assertion of the doctrine of the atonement. We have not been able to discover where Dr. Lardner expresses his supposition, as Dr. Clarke reports him, that it was written at least before the time of Constantine. He seems, with reason, to incline to a much earlier date. He has made an assertion to this effect respecting the second Epistle of Clemens the Roman, which perhaps Dr. Clarke transferred to the Epistle to Diognetus.

The account of Tertullian is pretty extended. There is great strength, with many defects, in the style of this father; and his matter is not always unexceptionable. His Apology, however, is on many accounts an invaluable piece. Dr. Clarke does not appear to know, that Mosheim, in the first dissertation of his two volumes of Dissertations re-

lating to Ecclesiastical History, has determined the time of writing the Apology to the year 198.

Dr. Clarke has made some very judicious reflexions on the unlucky propensity of Origen to allegorize every portion of Scripture. But in passing a proper censure upon this perversion of judgment, and justifying it by an example, he has avoided the fault, very common in such cases, of holding up the author to ridicule. He acknowledges and reverences the piety, when he is obliged to condemn the fantastic garb in which he sees her arrayed. The author justly considers the work against Celsus as the most valuable of the remains of Origen; and we were rather surprised at not finding a more copious analysis of it. The character of an *antichristian* (if we may invent a term most expressive of the opponents of Christianity) is exhibited in it to the life; and the objections and calumnies of Celsus might almost be regarded as a picture, *κατα προληψιν* of the modern infidel. There is the same profligate contempt of truth, the same miserable perversion of fact, the same prostitution of the reasoning faculty; in a word, the same love of darkness and hatred of light, in the ancestor, as is conspicuous in his descendants of the last centuries. The work of Celsus, from which Origen makes his extracts, is entitled *Λογος Αληθης*. The extracts being the genuine language of a heathen of no common malignity, are exceedingly curious; and are now, perhaps were at the time, as harmless as they were meant to be otherwise.

The works of Lactantius are analysed at considerable length, and we believe accurately. If Lactantius were not one of the most elegant and pleasing of the Fathers, the view which Dr. Clarke has given of him might almost satisfy the ecclesiastical student.

Eusebius, bishop of Cæsarea, occupies nearly an equal degree of attention. The works of this writer will ever be held in high esteem

in the church. Whatever may be the defects of his Ecclesiastical History, it is the only primitive history of the church which has escaped the ravages of time, or perhaps deserved to escape: it is the foundation of the principal part of our knowledge of Christian antiquity: it displays great labour, a considerable portion of critical acumen, much candour, and much piety. The *Preparatio Evangelica*, intended as an introduction to another work bearing the title of *Demonstratio Evangelica*, is a monument of immense erudition, and a treasury of most important fragments of heathen writers not elsewhere to be found. The plan of the work is, to set heathens to destroy heathenism. The expedients for supporting the superstition, which in the time of Eusebius had received its last mortal wound, are here displayed and triumphantly refuted. The *Demonstratio Evangelica*, although considerably inferior to modern defences of the truth of Christianity, possesses extraordinary merit. Some of the arguments are very ingenious, as well as solid. The supposed address of the apostles, in the case, likewise supposed, of a conspiracy to deceive the world on the subject of religion, is very happily contrived, and cannot fail to produce an instantaneous conviction of the absurdity of the supposition. The greatest part of the work, of which only half is preserved, consists of the argument from prophecy, and may therefore be considered as a commentary upon those passages of the Old Testament which come, or are brought by the author, under the character of prophecies of Christ. The portion is very considerable. There are some fanciful applications; but the body of the argument is sound and unanswerable. The reader of the *Demonstration* will be offended by general verbosity, repetition, and want of lucid order: but, if he be content to get substantial information with these disadvantages, he will not lose

his labour. The versions of Aquila, Symmachus, and Theodotion, are frequently adduced. These two valuable works, Dr. Clarke observes, deserve well to be put into an English dress. We allow it; but we are of opinion, that the person who should venture to publish a translation of either would soon find reason to repent his temerity. In fact, both these performances are only fit for the perusal of scholars; and such will rather read them in their original language, with the satisfaction which arises from drinking at the fountain, than save themselves a small portion of labour and attention by resorting to a translation, which can never adequately express the sense of an ancient author, and which leaves the reader exposed to continual suspicions of his being deceived. To an English reader, works of such a bulk, and on such subjects, are extremely uninviting. How few are there, of persons not uninterested in the subject, who have ever read even Wake's *Apostolic Fathers*, or Reeves's *Apologies*!

Pp. 85—98 consist of an examination of 1 John v. 7. Some of Dr. Clarke's observations are original, and his correction of the mistakes of such a writer as Mr. Marsh important. He considers the proofs against the authenticity of the passage not demonstrative, but strongly presumptive only. After the able and elaborate discussion on this subject, with which we have been favoured by a correspondent, and which appeared in the beginning of our volume for last year; and after the detail of evidence given by professor Griesbach at the end of the second volume of his last edition of the Greek Testament, we can hardly look upon the matter as otherwise than decided against the authenticity of the disputed text. The *fac-simile*, which Dr. Clarke has annexed to the present volume, of this passage (*i. e.* the 7th, 8th, and 9th verses), as it stands both in the Complutensian edition, and in the Codex Montfortii, will be esteemed by those who are interested in

the subject; particularly as Dr. Clarke seems to have good ground for expressing his belief, that "the only true representation of these verses is given for the *first* time in the annexed plate." Pref. p. vii. In opposition to Mr. Marsh and others, our author assigns this MS. to the thirteenth century.

In estimating the effect of a collation of MSS. in altering the reading of the New Testament, it does not seem to be sufficiently inculcated by critics, nor understood by the generality of readers, that for the few passages, favourable to some of the peculiar doctrines of Christianity, which the testimony of the collated MSS. obliges us either to omit, or to alter to a reading not enunciative of that doctrine, a great majority, that is, the whole remainder, are not only left unimpaired, but are established on a basis a hundred-fold stronger than before belonged to them. Near five hundred MSS. of various parts, or the whole, of the New Testament, have been collated in whole or in part. When it is considered, therefore, that the operation of this process is, not only to alter, but to confirm, it may easily be inferred, how vast an accession of strength must accrue to those passages with respect to which no essential variation exists; and an intelligent judge, when he contemplates the effect of the collation in question, instead of being staggered at the variations which it exhibits, will be astonished (the historical circumstances of the case being well considered) that the substantial agreement is so great. There is not a single piece of equal antiquity, perhaps we might say of any antiquity at all, or of half or a quarter or probably one hundredth part of the bulk of the New Testament, the text of which is established by so large a body of irresistible evidence. If every copy of the Christian Scriptures had been lost or destroyed at some very early period, the whole, or very nearly the whole, might be found embodied in the works of the

Christian writers of antiquity, without descending to an age that can with any propriety be called modern. It will be a happy event for the Christian world, when sacred criticism gets more universally into the hands of persons of real piety and zealously attached to the fundamental doctrines of their religion; persons who can be trusted in the most important work upon which the abilities of man can be employed; and who, when they give their voice against the authenticity of any passage, or the reading of any passage, which favours a doctrine of importance, and is abundantly supported by other passages as well as the general tenor of Scripture, may be known to be guided in their decision, not by hostility, or even indifference, towards the doctrine, but by a supreme love to truth. We trust that this event is gradually being realized.

Dr. Clarke announces a continuation of this work down to the invention of printing. We heartily wish him health and encouragement to prosecute his useful labours, and that, with the true spirit of a martyr in the cause of sacred literature, he may continue to set the flames of printing-offices at defiance.

INGRAM on the Increase of Methodism, and on Evangelical Preaching, &c.

(Concluded from p. 319.)

IN the preceding parts of this review we have discussed the chief doctrinal points by which evangelical ministers are distinguished, and especially those which contribute most to their popularity. We have treated of their Calvinism, which we consider as often overcharged; of the doctrine of conversion, which we deem to be much more characteristic of their body; of the atonement and divinity of Christ, points much insisted on by them, although held also by the general ministers of our establishment; of justification by

faith, and the general doctrine of salvation by grace, on which we have represented them as laying the utmost stress; and of the influences of the Holy Spirit. We have thought fit to explain ourselves very fully on the last-mentioned topic, because upon this, more than upon any other, the lower classes are prone to err; and popularity has often been acquired by favouring the enthusiastic spirit.

A few further peculiarities of the evangelical body, which are of a less doctrinal kind, deserve also to be mentioned.

Mr. Ingram has observed, that "the words and phrases of the common translation of the Bible are more generally adopted, both in the discourses and the conversation of the evangelical divines;" and this, as he adds, "is, in the apprehension of common minds, a presumptive argument that their preaching is more conformable to the Gospel of Christ." This frequent use of scriptural language affords, as we think, a very reasonable presumption in favour of their religion, since it indicates a familiar acquaintance with the Scriptures. We nevertheless agree with Mr. Ingram, that sufficient attention has not been generally paid by them to those "local incidents," and those "manners and customs" of ancient times, with a continual reference to which the New Testament is evidently written; and that a too literal and direct mode of applying a text to the modern hearer is often adopted. There are, however, two errors, which ought to be avoided. The Unitarians have explained away many of the most important doctrines, by confining what has been said in Scripture respecting them to Jewish times, or resolving it into mere metaphor and allegory. A very large part of the Epistles has been set aside by means of this expedient; and not a few even of our churchmen, though of a more orthodox creed, have inclined to the same system of interpretation. The

ministers called evangelical have taken, in this respect, a truer and far safer course; but many of them, dreading the licence of the Unitarian school, and being eager to apply the doctrines of Scripture to the persons whom they address, have dwelt little on preparatory explanation; they have not been careful to shew the precise meaning of each passage, as it affected the ancient Jew or Gentile, to whom it primarily was addressed: they have not endeavoured to arrive at their conclusion by the medium of these premises, but have chosen a shorter path. Afraid of yielding even an inch of the contested ground to their Unitarian or other adversaries; accustomed to address a rather uneducated audience, and therefore unused to nicety of discrimination; claiming at the same time, and with no very unjust confidence, to be followers of the doctrine of the apostles; they have somewhat unreservedly adopted the apostolic language as their own, have entered little into the distinction of times and circumstances, and have assumed their case to be almost exactly that of the first teachers of the Gospel. Hence it has occasionally happened that a preacher has endeavoured to infuse into the mixed evangelical audience—an audience including many persons whose worldly interest is promoted by a forward profession of the Gospel—the same lively comfort and hope and joy which were formerly administered to the saints whom persecution had scattered abroad; to those who were affirmed to have "overcome the evil one," or were pronounced, an apostle being the judge, "the chosen and called in Christ Jesus." Hence also the world which we see around us—a world generally enlightened in some degree, as well as improved by the diffusion of Christian knowledge, though still not a little corrupt in doctrine, as well as holding many a truth in unrighteousness—has often been almost identified with that world of Jews and Gentiles which

crucified Christ and persecuted his apostles. Hence also that large and comprehensive part of the nation who decorously attend their church, and lead for the most part apparently moral lives, but are not the followers of evangelical preachers, have received the general denomination of Pharisees, though little resembling their predecessors of that name either in censoriousness, in needless scrupulosity and severity of manners, or in a disposition to display their piety. Modern Antinomians, according to this system of interpretation, are the lineal descendants of those of whom St. Jude has furnished a description. The whole evangelical congregations are represented as answering to the ancient appellation of the "churches of Christ" (for the attendants at other places of worship do not receive the denomination of the "professors of religion"), and the devouter part are "the chosen," "the called," "the faithful."

But let us not be misunderstood. In whatever degree men may really approach to the primitive standard, in the same measure are they entitled to appropriate to themselves the privileges and consolations of the first believers. We are only calling in question the *exactness* of the similarity between the several classes of men in the two periods. We are denying the identity of the two cases. We are recommending modesty and prudence in the use of scriptural phrases; and are endeavouring to shew, that error, as well as laxity, may result from a literal and apparently strict interpretation of the language of Holy Scripture; although undoubtedly this mode of construing it may be extremely acceptable to many hearers.

Mr. Ingram has observed, that the phraseology of the evangelical preachers is generally Calvinistic; and that even those of them who disclaim doctrinal Calvinism may be known by a language of this cast. The remark perhaps is just. A few trite sayings, some of them Calvinis-

tic, undoubtedly abound among their followers, and seem too much to constitute a common stock of religious knowledge belonging to the circle. It is, however, difficult to breathe a religious spirit without a seeming approximation to Calvinism. A still greater evil is the prevalence of a low phraseology, and the want of a good religious taste. It is not uncommon to find, even in the publications of some respectable evangelical writers, and in the midst of passages breathing the true spirit of piety, expressions or images which are so coarse as to bring discredit on religion, or so nearly ludicrous as to seem to many to border even on the profane. Some of the puritans were guilty of this fault; and their credit, as a religious body, essentially and most deservedly suffered from it. The taste of the higher classes in the present day is so refined, that, if it were not for some corresponding improvement which is now clearly manifesting itself in the younger part of the evangelical world, we should not expect to see Christianity materially extend itself among scholars and men of rank, through the instrumentality of preaching. The leaders on the evangelical side are scarcely more acute in detecting deviations from Gospel doctrine in their adversaries (and they are keen-eyed critics in this particular), than many of those adversaries are in discerning in them every want of delicacy, of propriety, and good taste; and it is from this twofold cause that the distance between the two parties is so great. Each kind of minister, however, is unconscious of his own deficiency. The one assumes that it can be no fault in his divinity, which gives to the evangelical preachers so much advantage over him: the other thinks that it is altogether his Gospel doctrine, which excites in the higher classes so much offence. Each has to stand the scrutiny of fastidious judges, and each, though in a different sense, is

"minus aptus acutis
Naribus horum hominum."

The Edinburgh Reviewers, whose perceptions in one of these senses are sufficiently quick, have lately extracted, from some religious periodical publications, a number of these low and absurd expressions; and they might have enlarged their list, by resorting to some pious writers of a higher class. The truth is, that while the age in general has advanced in refinement, many of these good religious people have been well contented to stand still. Not a few, indeed, of the obnoxious expressions in use among them, are merely the technical language of a sound, though rather too doctrinal and systematic theology, and are to be found in the works of our ancient divines of established fame. It is moreover observable, that some parts even of the Homilies of our church, which were provided for the very purpose of supplying the place of sermons, and are excellent as samples of sound divinity, are now too coarse for the public ear. Can we be surprised that a body of men, whose very zeal for the welfare of souls has served to throw them chiefly among the middling and lower orders, should have not sufficiently adapted themselves to men of a very exact understanding, and of considerable refinement. Fervent piety, much sterling orthodoxy, a competent share of theological and other learning, as well as of rough good sense, and some popular talent, are undoubtedly to be found among them. In knowledge of the world, in the art of setting off their own principles, and pleading their own cause before a tribunal of educated and reflecting persons, they may be defective. We are speaking of the general body of evangelical ministers. Those of the church are less accustomed to a sectarian phraseology, and some of them totally avoid it. We are inclined to consider this phraseology among the causes of the popularity of evangelical ministers; but it repels the higher, while it gratifies the lower classes. It materially conduces to the formation of

a sectarian spirit. A vocabulary is thus supplied, which serves to enrich those whose paucity of ideas might otherwise be apparent: and religion acquires some of the charms of freemasonry; for the adoption of a number of terms, which are at once sectarian and obscure, produces a sort of religious brotherhood, and imparts to those who know how to use them some portion of that self-complacency which arises from the consciousness of the possession of a secret.

But it is also to the religious and moral character of the evangelical clergy, that we must refer the acceptableness of their preaching. Quintilian has observed, that one of the necessary qualities of an orator, is integrity of life. The popular preachers of whom we speak, derive no small advantage from their eminence in this important point, as Mr. Ingram, in some passages already quoted, has very frankly admitted. Let us advert to a few particulars. Is attention to clerical duties a material recommendation of a clergyman? *They* carry their zeal in this respect, as some think, almost even to a fault. They for the most part preach, not once only, but twice, at least, on a Sunday: and there are those among them who have incurred some odium among the neighbouring clergy, by introducing new customs in this respect. They are generally resident; they are also diligent in visiting the sick.

Is abstinence from public places of amusement, a circumstance in favour of ministers of the Gospel? To the honour of our bishops, to the credit also of the great mass of the clergy of other countries, they agree to absent themselves from these scenes. This abstinence however, in our evangelical clergy, as well as their unwillingness to play at cards, to shoot, and to hunt, form perhaps, in some minds, a ground of secret dislike to them: but strictnesses of this kind are among the causes of that superior respect which is paid to them by so many of the people.

At a meeting, held a few years ago, of the same Lincolnshire clergy before whom the sermon of Mr. Ingram, now under review, was preached, several resolutions were passed, one of which pledged the ministers then assembled to institute family prayers in their respective houses. It is plain from hence, that the use of family prayer is deemed, by clergymen in general, to be highly becoming their character; and that the custom is, in their case, no evidence of being "righteous over-much." Now it would be difficult to find a single clergyman among those that have obtained the name of evangelical, having a family, who neglects this practice, or even who fails to recommend it to his hearers; and it is important to add, that their recommendation, as we believe, is in many cases effectual; not a few families, by whom this good old custom had been laid aside, having been induced by them to revive it, to the no small advantage of their servants and children, and to the manifest increase of religion. Has there been equal zeal, and has there also been similar success, in this respect, among all those clergymen who sit in judgment upon them?

Charity to the poor may also be mentioned as in some degree characteristic both of the ministers called evangelical, and of their followers. Is a charity sermon to be preached? Who does not know that the "Gospel minister" is continually resorted to, even by those who are not inclined to his sentiments, on the ground of his being likely to procure a larger contribution than a clergyman of another class? *They*, or rather their adherents, afford a support by no means small, in proportion to their number and circumstances in life, to the numerous charities which so much adorn this age and country; and hence, in some measure, arises that occult influence in certain quarters, which the Edinburgh Reviewers are proclaiming to the public, and of which they are so jealous. "All subterraneous places,"

CHRIST. OBSERV. No. 73.

say these reviewers, "belong to them"—in other words, they visit workhouses; they creep into prisons and into hospitals; they send their pious agents to distribute their collections among the sick; "they remember the forgotten, they visit the forsaken, they attend to the neglected*." It may be answered, "True; but they go about instilling their own principles, and their very money is subservient to this purpose." The charge is just. Granting, however, that some needless fears and enthusiastic hopes are excited by them; still the suffering body of many a forlorn wretch is relieved by their alms, and his mind consoled by their condescension. Many a ray of true comfort is also imparted to the soul; many an awful truth is carried home to the conscience; some sense both of religion in general, and of the peculiar character of the Gospel, is imparted: and we owe it perhaps to some of the less educated part of this despised class of men, that the lower orders in Great Britain have not become more profligate than they are, more uncivilised and lawless, more contemptuous towards their superiors, more disdainful of all morality and religion.

To affirm the morality of evangelical ministers, is to say nothing very strongly in their praise. The general body of our clergy, both episcopalians and dissenters, are doubtless moral, in the ordinary sense of that term, with only a few exceptions: and exceptions also may have been sometimes found among those bearing the name of evangelical, which are sufficient to shew that the profession of the "Gospel doctrines," and even zeal for them, afford no security that the life will be free from vice. One test by which the strength of the moral principle, both of ministers

* These words were applied by Mr. Burke to the benevolent Howard. Mr. Howard himself, had he lived in this day, would have come under the lash of these Reviewers; for he was a regular attendant on an evangelical dissenting ministry.

and of private Christians, may be tried, is the degree of zeal shewn in repressing immorality. We will advert only to one mode, and it is by no means an equivocal one, in which this zeal may be manifested; namely, to those occasions on which men are tempted to acquiesce in some immoral sentiment or custom of the company by which they find themselves surrounded*. When Julian wished to overthrow the faith of the Christians in his army, he did not require them to go

* We have here particularly in our view those toasts and songs, so unbecoming the Christian name, which are introduced at some public dinners. The presence of *any* minister of religion is undoubtedly a restraint upon the manners of men assembled on these occasions; but we are much mistaken if the "evangelical," or, as he is often termed, the "serious" clergyman, does not commonly exercise, in such cases, more than the ordinary strictness. It is not the custom, however, of any large class of clergymen to adventure into societies professedly convivial; so that the question turns not so much on the comparative strictness of evangelical and other ministers, as on that of their respective followers. No reflecting person can doubt that the morals of our young men are materially affected by what they hear in these hours of festivity: and the circumstance of our now expecting a large part of the youth of the country to be associated in public messes, during three or four weeks of the year, for the purpose of military exercise, gives peculiar importance to the subject on which we are touching. Soldiership, it is commonly said, corrupts the morals: it corrupts them eminently through that licence of the tongue which the young subaltern or private witnesses at the mess-room. This evil lamentably pervades society; and that man renders a signal service to the public morals, who prudently, and yet resolutely, labours to reform it. Now we will venture to say, that individuals of the evangelical party are accustomed to present a bolder front than others to this enemy. It is not the champions against Methodism who are the most ready to take the field on such occasions: they leave, perhaps, this species of combat to some individual of that body, the dangerous tendency of whose principles they had been denouncing to the public.

the length of bowing down to the heathen idols, but merely to shew submission to his authority by casting a few grains of incense, in the same manner as their unbelieving comrades, on the heathen altar. The more accommodating Christians consented: others thought that their fidelity to Christ was now in question, and at the risk of life refused obedience to the apostate emperor. In all ages there are certain practical tests, very different from the profession of doctrines, by which our allegiance to Him by whose name we call ourselves is put to the trial. The evangelical world, though doubtless including many timid, inconsistent, and even hypocritical characters, are extremely well known to be somewhat unaccommodating in the point to which we have adverted.

But are they not an austere order of men? Do they not neglect the amiable while they affect the severer virtues? Do they not resemble the ancient puritans; and is there not a danger lest the evangelical body*, which has been admitted in a preceding paper to be not exempt from the spirit of enthusiasm, supported as it now is by persons of more weight and in higher stations than heretofore, and advancing in numbers as well as in importance, should at length bring back upon us the reign of fanaticism? We touched, under a former article, on this subject; and we then pointed out some important circumstances of difference between the present evangelical body and the ancient puritans. We more particularly dwelt on the abatement of those prejudices against the church, which arose out of an opinion that her service was superstitious, and prevented all communion with her. Future opportunities of enlarging on this topic will occur. We shall therefore only add

* The reader will bear in mind, that we use this term as comprehending all persons who profess what are called evangelical sentiments, not only in the established church, but among the dissenters.

at present, that we profess not entirely to cast away apprehensions of political, as well as of other mischief, from the growth of fanaticism among us; though they are not by any means so strong in us as in Mr. Ingram. The danger of lukewarmness in the ministers of our establishment, and of irreligion and immorality in the lay members of it, is in our opinion far more formidable. The danger of being replunged into fanaticism, whatever it may be, arises, as we think, not from the common and acknowledged principles of the present evangelical body, and still less from those of the sober part of them; but partly perhaps from errors which, in their infancy, some of the members of that body may have not been sufficiently ready to discern, and from extravagances which, however they may now disown them, they may heretofore have been too much disposed to favour or to countenance. It arises chiefly from persons to whom they are now in a considerable degree opposed, and with whom they were never much connected.

The description of the evangelical body which has been so largely given, may possibly operate as some sedative upon the minds of those who are troubled by these violent apprehensions. It also suggests some reply to the inquiry of Mr. Ingram respecting the measures most fit to be taken for the maintenance and security of our church establishment. Let the doctrines, the whole doctrines, and nothing but the doctrines of that church, be fairly preached. We have endeavoured to state them. They are those of the reformers. We have been at some pains to shew that they are those also of the Holy Scriptures.

The dissenters, and a part also of the church, insist that there is in the establishment a departure from the purity of her own primitive doctrines, as well as a corresponding want of seriousness, and relaxation of practice. The subject is deserv-

ing of deep reflection, and not merely of a superficial notice. The evangelical ministers of the church are unquestionably men of a stricter sort: they are also the more sober, and, as we are inclined to think, the purer part of the evangelical body; and if either they have inclined to some of the dissenters, or some of the dissenters to them, this is only a consequence which has naturally arisen from a similarity of feeling on some great religious subjects. Surely there is at least much in this general body which is worthy of imitation. It is our opinion, that true Religion, mixed indeed with much infirmity, has had her abode among them; though we by no means question the piety of many episcopalians who do not belong to them, nor of some who are considerably prejudiced against them. Religion often has refused to observe that course, which regular and duly authorised institutions would prescribe to her. In the days of Christ, she did not limit herself so strictly as the Jewish doctors imagined to the Jewish, which undeniably was a divinely appointed, church. "Verily," said our Saviour, "I have not found so great faith, no not in Israel." She has sometimes wandered among the Lollards, or fled with the Albigenes to their mountains; or, accompanied by learning, has sought a temporary refuge from the violences and corruptions of the world, in the retreats of convents and monasteries. Is a land filled with luxury and wealth? She inclines, far more than many a rich and learned divine is willing to believe, to the middling and lower classes, to men inattentive to distant consequences, and partly, on that account, too little disposed to value and respect the forms of a religious establishment. Hence also she may contract an uncouth appearance; and if every approximation, in the members of an establishment, to the pious individuals who are found out of it, is to be a reproach, the church indeed may be in danger, but it may be

endangered by a cause very different from that which is apprehended.

There is no part of Mr. Ingram's book which we more approve, than that in which he recommends an emulation of the conduct of the evangelical clergy. Many of his other suggestions are entitled to our approbation, and there are some large topics, left almost untouched, which

seem to call for considerable discussion. We have, however, already extended this article to so unreasonable a length, and we are likely to have so many occasions of entering into the consideration of the subjects which we have omitted, that we shall here close our review of the present work.

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

"Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse ferus."

I HAVE read your review of the Family Shakespeare, and it reminds me of an anecdote, which is told—no matter where. It occurred in the reign of Louis the Fourteenth.

A general complaint had prevailed in France for many years of the disorderly state of the capital. There was no walking in the faux-bourgs after five o'clock, without danger of being murdered; every table-d'hôte was a scene of uproar; and the lowest class of profligate women infested the streets without number. Colbert (who was a great man for police and privileged companies) undertook to reform this evil; and, after applying himself for some time diligently to the business, had the vanity to think he had succeeded. But a zealous Jansenist of that day, whose name was Bussy-Guitot, understood the matter differently. He published a small piece, by which he shewed, in the first place, that Paris was a town where no reputable gentleman should think of residing;—that all towns indeed were to be avoided as hostile to the simplicity of country life; and therefore that the labour of purifying them was quite misplaced. And, as to the minister's boasted success in Paris, he observed that nothing could be more imperfect; for he himself had heard the bargemen swearing at the Pont-Neuf, and a

lad of fourteen had actually been hustled not three weeks before in the Rue de S. Honoré. My readers will inquire, perhaps, how this ended. I am sorry to say, that the pamphlet had a run; Colbert, finding his reforms unpopular, threw them up; and the city soon became as riotous and profligate as ever.

Now this Jansenist, it should be known, was an exceedingly worthy person. He read his Bible continually; and cordially believed every sentence he gave to the public. How happened it then that he was the occasion of so much mischief? Why just thus. He had been bred in the college of Port-Royal, and understood all the points in controversy with the Jesuits to perfection. But Père Arnould, who was his oracle, could teach only what he knew; and of the ways of the world he had the happiness to know nothing. In this only he was wiser than his pupil, that he meddled but little with its concerns.

I could not refrain troubling you with this little history, because I really think it very parallel to what has lately happened,—saving only the size of the respective subjects.

All the world read Shakespeare, and all the world *would* read him. He had been, for more than two centuries, the pride and delight of his countrymen. His finer passages were quoted by every body. His familiar dialogues had become the language of common life. Meantime, all serious persons lamented

that dramas so justly admired should be deformed in every page with indecency and profaneness; yet still the years rolled by without any attempt to purify them. If we may guess by the lateness of the undertaking, the task should seem to have been difficult. At length, twenty of the plays are published; cleared for the most part from offensive passages, without being deprived of their original interest; and the intentions of the editor appear, from his preface, to have been equally moral and good-natured*. A critique soon afterwards appears in a very valuable religious publication, the sum of which is this: Shakespeare ought never to be read at all—the other dramatists are in the same case—it is therefore idle to

* In justice to the editor, it should be observed, that the play (1st Part of Henry IV.) which alone the reviewers thought it necessary to examine, and from which they have selected all their specimens of impropriety, is that which every one will allow to have been the least susceptible of a perfect reform, without material mutilation; while at the same time its transcendent excellence made it impossible that it should be omitted. Notwithstanding the bead-roll of defects with which the Christian Observer has presented us, I cannot but think an impartial examiner will feel surprised at the success with which the editor has executed this part of his labours. As to the integrity of the motives which prompted this publication, let the editor himself be heard: "Though the works of our immortal bard have been presented to the public in a great variety of editions, and are already the ornament of every library, and the delight of every reader; I flatter myself that the present publication may still claim the attention, and obtain the approbation of those, who value every literary production in proportion to the effect it may produce in a religious and moral point of view.—Twenty of the most unexceptionable of Shakespeare's plays are here selected, in which not a single line is added, but from which I have endeavoured to remove every thing that could give just offence to the religious and virtuous mind." Preface to the Family Shakespeare.

reform them: and as to this attempt, it has quite failed; for the name of the evil spirit is retained at p. 334, an oath at p. 360, Falstaff is allowed to quibble upon grace, and—"Oh major tandem parcas, &c."

The writers of the article alluded to must allow me to remonstrate a little, both on the spirit and the justice with which their office has been executed. Was it necessary, in reviewing a work which indicated at least good wishes to religion and morals, to exhibit only a censorious disposition, ready to carp at every defect; and to fill three columns (in which their whole critique is included) with a detail of improprieties, left probably, in many instances, from the difficulty of removing them, and which in their aggregate amount to nothing. One is reminded of the old tale in Boccacini, where a gentleman shewed his industry, by picking out with care every particle of chaff to be found in a bushel of sifted wheat—He was rewarded for his pains by a free gift of his precious collection.

Why (ask the reviewers, p. 339) are the three Parts of Henry the Sixth omitted? A plain man would imagine, because they are dull. Why retain Othello, yet discard Anthony and Cleopatra and Measure for Measure*? Truly these things

* I suspect the reviewers are but ill-read in Shakespeare. The three Parts of Henry the Sixth undoubtedly contain very striking passages. Such are the deaths of cardinal Beaufort and the earl of Warwick, with many of Henry's speeches. But Warburton declares these plays not to have been written by Shakespeare. It is indeed likely (though denied by Johnson) that his master hand was only employed to throw in a few strokes and some of the boldest colouring. They are besides very heavy, and a most unfaithful transcript of the history of those days.—Anthony and Cleopatra, though too busy to be dull, is a poor performance. It contains no original sketches of character, and very little of good sentiment; and is preserved from putrefaction only by its restless activity. Dryden's All for Love, though not good,

are matters of taste; and it is taste, too, that seduces us to read Dryden, and send Marvel and Elkanah Settle to the pastry-cook. But Romeo and Juliet—this too omitted! Here indeed I sympathise with the reviewers; yet, considering their dread of the romantic, one is rather surprised to hear them breathing after a drama, which excites the passions, perhaps, more powerfully than any that Shakespeare has furnished. But there is no end to such objections—they may be supplied at the rate of fifty to a minute. *Twenty plays forsooth! why not thirty—why not all? And then Shakespeare must be reformed, while Otway, Rowe, Congreve, are forgotten!*

To the whole array of verbal peccadillos, that are marshalled so ostentatiously, it is enough to reply, that if the work had been performed by the greatest master of taste and morals in the empire, every school-boy would have been able to select twenty times their amount.

I willingly believe that the authors of this review have been actuated by good intentions. Yet let me observe, that good intentions and ill-humour match very indifferently together. Should they suggest that these remarks partake of the spirit they condemn, I freely plead guilty. Their article has made me splenetic; and it may be useful for them to have an opportunity of observing how ungraceful spleen and petulance appear in men who sit in judgment upon others.

On the general merits of the Family Shakespeare I shall say nothing.

is generally thought a better performance.—Measure for Measure has many beauties. In particular the scene between Isabella and Claudio, in the third act, is inferior to very few in Shakespeare; but the plot of this drama is so radically indecent, that no skill or labour can purify it. Surely, if the reviewers were sensible of these things, they ought not to have indulged in such weak and cynical exceptions. If they were ignorant, how could they presume to write with more than the authority of knowledge?

Let it live or perish as it deserves. The editor, however, will probably refuse the decision of critics, who doubt whether the drama can lawfully be studied, and therefore, if true to their principles, acknowledge their incapacity to judge in the act of pronouncing sentence. From such a bench the reformer of Shakespeare is entitled to appeal, and say, with the old Romans, "*Provoco ad populum.*"

I must, however, observe a little on the moral charge presented by the critics against their literary culprit. They seem to think even his undertaking somewhat reprehensible. "*Let it*" (they say) "*be considered, that the ground-work of almost every dramatic story is passion.*" p. 328. Let it be considered, that, of the twenty plays now edited, scarcely one is, in strictness, grounded on passion. Love mingles in their actions, as in common life, and not much more.—"*It is scarce possible for a young person of fervid genius to read Shakespeare without a dangerous elevation of fancy.*" ib. In an age so fertile of genius as our own, this is melancholy intelligence. But comfort is at hand. Johnson says, the poet "is not long soft or pathetic without some idle conceit or contemptible equivocation;" and a writer, whose discernment the reviewers at least will not question, observes, that "this deformity in the dramatic person of Shakespeare, repulsive as it is to our intellectual feelings, renders his works less seductive and pernicious. Where the judgment is offended, the passions sometimes resent the injury as offered to themselves. The redundant absurdity of Shakespeare occasionally operates as an antidote to his seductions. We refuse to sympathize with the lover or hero, who in the article of death is eager to find rhymes, and expires in giving utterance to a quibble," and so forth. p. 332. This last authority is decisive.

But the general doctrine of this review deserves notice. It is this.

Mankind are by nature vastly too romantic. All stimulants therefore should be avoided. Not only the theatre, but dramatic compositions in general, are to be condemned. Other works of imagination follow; novels en masse*; and, by parity of reasoning (for philosophers at least are answerable for the consequences of their principles), the most animated effusions of eloquence—the finest pieces of history—and “thou, sweet Poetry.” Thus “art after art goes out, and all is night.” Adieu to every thing that can soften the mind, or elevate, or refine it. Science only is left us; and that too, as it nurses pride and scepticism, may as well go with the rest. In conclusion we hear, “the objector must not plead that imagination is annihilated, for every intellectual power finds its place in religion. The prophetic imagery of the Old Testament, and the parables of the New, may be regarded as properly the offspring of the inventive faculty†.” Let me not be thought

* The reviewers are somewhat inconsistent. While Shakespeare is banished, the works of Mrs. Radcliffe and Madame D'Arblay are to be retained, (in the upper shelves of the library indeed, where young ladies and gentlemen cannot reach them), because their heroes and heroines are on the whole tolerably moral personages. Do these writers then possess no power over the heart? Is not “passion the ground-work of their stories?” Or if those works only can be permitted, in which the characters portrayed are not deformed by great crimes, what shall we say of Thucydides, Livy, Guicciardini, and Clarendon? I own I am unable to perceive why the histories of Macbeth, John, and Henry the Eighth, dramatized by Shakespeare, are more pernicious than the histories of the Pazzi and Cæsar Borgia, dramatized by Machiavel. Both colour strongly, and in both, the strength of their colouring renders vice more odious. I presume, of course, that the impurities of the first of these writers are to be cleared away; but the reviewers will not hear of reform.

† P. 334. The reviewers do not seem to have possessed themselves well of their

insensible to the sublimity and beauty of the Holy Scriptures; yet surely it could scarcely have been expected, that in the nineteenth century the fable of the Egyptian caliph should be realized; who is reported to have burnt the Alexandrian library, because the contents of those volumes if found in the Koran would not be missed, if not found there must be wicked.

I join issue with the Christian Observer on their main postulate, by denying at once that the world is too romantic.—Will they, however, do me the honour to consider of a reply to a few preliminary questions?—

1. While nine-tenths of mankind are indulging in licentious systems of principles and conduct, if an opportunity offers of drawing them away from vice, or the probable contagion of vice, in any material instance, is it wise to neglect the occasion, because we cannot bring them upon their knees in confession and penitence? Shall we do nothing, because we cannot do every thing; and treat those who are more active than we, with sarcastic severity? To me this seems the worst sort of optimism, joined to the worst sort of zoilism; two things, which, like some others ending in *ism*, might very conveniently be spared.

2. Is it not true, that literature, as distinguished from science, and addressing principally the imagination and feelings, is one of the most powerful causes of civilization? Or have all the masters of political wis-

own theory. If there is any thing of principle in their article, it is, that whatever excites the imagination is hurtful. This renders all inquiries into the moral character of works falling within that description, superfluous; and an adversary would certainly have sought an “*ex absurdo*” refutation of this doctrine, in those passages of Scripture which the reviewers have above alluded to. Yet these writers proceed with a flowing sail, and never suspect they are among breakers.

dom, from Plato to Burke, been mistaken in this matter? Perhaps we shall here it doubted, whether civilization is itself a blessing. Really there is no debating these points anew. If they are not now settled, when we have thrown our books into the fire, we may as well throw our heads after them.

If our system of education is to be wholly recast, and a Christian youth, instead of reading reformed copies of Herodotus and Horace, must sit down to Sozomen and Prudentius; if he must study Quarles instead of Pope, and throw aside Addison for John Bunyan, where shall we find able or enlightened defenders of that religion for which these sacrifices are to be made? While wit, elegance, and philosophy are combined against us, can we think that the battle will be well fought by men of contracted minds and mean attainments?—Doubtless truth will ever be triumphant; but the promise of our Redeemer to his church can no more supersede the necessity of adopting all wise means to advance the interests of religion, than the promises made to the elect release them from unwearyed endeavours after perfect holiness. Should the principles promulged in the article under examination be generally embraced by the readers of the *Christian Observer*, they would probably in the next age be reduced to a sect of low bigots, and in the following be divided between weak enthusiasts and furious fanatics. Meantime it is likely the spirit and essence of Christianity would escape; and in the third generation, perhaps, a few of the most pious and enlightened would discover the sin and folly of their forefathers, and gradually withdrawing themselves to a better school, bear again that testimony, which every age has furnished, to the natural alliance between knowledge and Christianity, a liberalized understanding and an improved heart.

And now a few words on ro-

mance. Is this the sin of the present day? Is it, in its nature, a sin of great malignity? I venture to reply in the negative to both these queries; and to doubt whether the dangers, apprehended on this subject, are not even more imaginary, than the evils supposed to exist in our system of feminine education*.

Of all things in the world a terrorist is the most troublesome. He sighs and grumbles till other melancholy souls catch the infection; and then, as numbers give confidence, the prophesyings begin. All who are silly, ignorant, timid, or discontented, become possessed. Old bachelors, tyrannical husbands, country gentlemen of decayed fortunes with their ancient housekeepers, the second rates of a party, doctors of physic who have no patients, citizens retired to Finchley, with an hundred more, join in the clamour, and alarm spreads in every direction. We all remember an epidemical phrenzy of this kind during a season of scarcity; and in private life, tea, carpets, short waists, and romance, have taken their turns. I cannot think the last much more fearful than its predecessors. They, whether harmless or innocent, at least existed; they were visible and tangible: whereas, after rubbing my eyes, and casting a lynx's look around me, I confess the only romancers I have been able to discover are those who declaim against romance.

In what quarter of the town or country is it, that this fever has spread? We see hundreds of young men continually. Among these, it must be owned, there are vices and follies enough; but the most common of all their vices is selfishness, and the rarest of all their follies is romance. The industrious for the most part attend to their books at

* Cymon's paper is ingenious, and he is as near the truth perhaps as those he opposes. Yet surely he takes rather too high an average of female attainments.

college, and to their business afterwards. The idle sport away life according to their fancies; they hunt, drink, game, lounge about St. James's, get upon the turf, fight duels, stand contested elections; but neither fancy nor fashion leads them to be romantic.—Girls, however, we hear, have lively imaginations. Whether their natural disposition to romance is greater than ours I know not, but the checks upon it are greater, and they have no inducement to cherish it. They live under the empire of manners; and the manners of the female world are with us very unfavourable to the developement of strong feelings: nor is it possible that romance should be common in one sex while it is neglected and despised in the other. Facts support the theory; and both observation and inquiry will convince us that the offence, so dreaded and so talked of, is almost as rare among women as men. It is evident, indeed, that the genius of this age and country opposes it. In France, where the ancient noblesse were separated from the bourgeoisie by a broad interval; where they were generally unemployed except during the campaigns, and dependent upon a court famous for its magnificence and gallantry; where the spirit of chivalry was still high, and devotion to the sex was the pride of every gentleman;—in France, I say, such as it once was, there may have been a redundancy of romantic sentiment. Some infusion of it, however, there must be in a polished society; and he surely is inattentive to the course of human affairs, who thinks, that in a community so commercial and calculating as ours, it is likely to be excessive. It may be reasonably suspected that we have too little, but something more than a dry affirmation is necessary to convince us that we have too much.

The reviewers, however, are under great apprehensions lest their "half-employed son" should think

CHRIST. OBSERV. No. 78.

himself into an Orlando. To say the truth, if they educate him no better than they propose to educate others, there is little danger of his *thinking* himself into any thing. But suppose the worst. The young gentleman is dying for Rosalind. What then? He may be very silly, but he is not very criminal. Romance is not virtue; it is not reason; but it is better than selfishness and her litter of puppy follies. The reign of imagination favours at least the growth of generous and exalted feelings, which, though ludicrous from their extravagance, have something about them, that, in youth, is not wholly unamiable or unbecoming. Life too supplies correctives abundantly. The romancer of eighteen is sad and sober at thirty; and if he purchases that lesson of the highest wisdom, for which most of us pay in suffering, more dearly than others, the impression it may be hoped will prove the more deep and lasting.

To return, in conclusion, to the *Family Shakespeare*. I would not be understood to deny, that some words may be found in the reformed copy, which it would have been more proper to omit. Had the reviewers offered a kind and friendly remonstrance on these points, the editor would probably have confessed that his vigilance had sometimes slumbered, and have seized the first occasion of repairing the defects. But no man was ever goaded into a sincere acknowledgment or conviction of errors by the stings and scourges of persecution. Neither can it be admitted that those errors are numerous. On the contrary, I am persuaded that they who are the most competent to estimate the merits of this performance, will not, upon an accurate examination, think its execution unworthy of the virtuous and disinterested motives which gave it birth.

I have long read the *Christian Observer* with pleasure and improvement. Its claims to general favour

are very high as a literary performance,—as a religious miscellany still higher; and it would be a source of real regret to me, if any thing contained in this letter should tend in the slightest degree to diminish its well-earned reputation. The editors too, I am sensible, may find it exceedingly difficult to refuse admission to some articles, the spirit of which they cannot approve. But the interests of religion, as well as their own, require that they should exercise a severer judgment on the contributions they receive. The spirit of censoriousness visible in several of their reviews has called forth remonstrances; and I do not hesitate to say, that the article which has occasioned this letter is the worst specimen of severity they have ever exhibited. We may say of them, as Cotta of the Epicureans; “*solent, id quod virorum bonorum est, admodum irasci.*” Yet it must be owned, that to find fault is the easiest of all things; and one of the least becoming of all things is to find fault pettishly. In men too, who upon all moral questions assume a severe tone, and refer continually to the highest and only just standard of action, we are entitled to expect a very guarded practice. A face of beauty renders every blemish remarkable. To declaim against theatres and theatrical compositions, routs, balls, and card-parties, while we are unkind, ungentle, fretful, or censorious, is exactly of a piece with the old morality of the Pharisees, the more modern casuistry of the Jesuits, and the inconsistencies of formalism in all ages. Whether public amusements are lawful may be questionable; but there can be no question at all, as to evil tempers being criminal, in all degrees, and of every description. For myself, though I am not now in the habit either of reading dramas or attending their representation, I have no difficulty in confessing, that my mind would be far less burthened with the recollection of hav-

ing spent an evening in the stage-box at Drury-lane, than of having given to the world the review of the Family Shakespeare.

PHILALETHERS.

We do not mean to detain our readers by a long reply to the letter of Philalethes. The most effectual answer that could be given to a great part of it, would be, to reprint the review which he professes to criticise. Those who feel an interest in the general topics of discussion, will perhaps take the trouble, after they have read the letter of Philalethes, to cast their eye over the article he has charged so heavily. They will not fail in that case to discover, that he must have viewed it through a very distorted medium. They will be surprised to find that almost all those propositions which he represents as ours, and undertakes so manfully to combat, are in fact the mere creatures of his own imagination.

Our “general doctrine,” according to this writer, is, that “Mankind are by nature vastly too romantic.” Now the utmost length to which we have gone, is to affirm that there are in the world *some* persons of a romantic turn. Does Philalethes mean to deny this? If he does, we produce his own paper as a proof that the spirit of romance is not quite extinct even in this selfish, plodding age. The change which his fancy has wrought in the complexion and bearing of our remarks, has a parallel only in that flight of imagination by which La Mancha’s knight converted wind-mills into giants.

Philalethes assumes that we are disposed to proscribe all works of the imagination which do not find a place in the Bible. We have, on the contrary, expressly maintained that the domestic library of the Christian *ought* to contain works of taste and amusement; and we referred to the Bible merely as affording a proof that the use of fiction

was allowable. At the same time, we must be understood as pleading for such works of the imagination only as cannot *fairly* be charged with a tendency to counteract the spirit and design of Christianity. How far the great mass of our plays and novels may be considered as answering to this description, and can therefore safely be placed within the reach of young persons, was a question indeed which we ventured to discuss, but which we did not decide*. But even if we had decided this question in the negative, we should still have thought it a little romantic in Philalethes to press us with all the consequences which he alleges to flow necessarily from our system. Is there then no difference between the *Heloise* of Rousseau, and the *Principia* of Newton; or, to compare things less remote though still very widely separated indeed, between the plays of Wycherley and the "*Lay*" or the "*Marmion*" of Walter Scott? Or must we, because we condemn the one, on account of the mischievous kind of excitement they are calculated to produce, be charged with proscribing the other?

We readily admit that the spirit of selfishness prevails much more extensively than the spirit of romance. But this forms no reason why the spirit of romance should be cherished. If novels and plays could be shewn to have the effect of exciting the selfish to generous actions, their tendency to give an undue elevation to persons of a romantic turn might perhaps be forgiven. But we fear, that, in the case of the first-mentioned class, their operation is not so much to raise the mind to nobler purposes, as to produce a disinclination to regular industry, and

to quicken the appetite for low and vicious pursuits.

We certainly do not think that the paper of Philalethes goes far towards deciding the only question which has really been moved by us, —namely, whether dramatic compositions (including plays and novels), as they now exist in this country, and among them those of Shakespeare, may safely compose a part of the domestic library; in other words, may safely be read by our youth of both sexes; and if read, under what guards and limitations, and with what exceptions, the perusal of them may be safely allowed. On this question we shall be happy to see Philalethes exert his talents; and when he shall have considered it with more calmness than his present communication manifests, we shall be much surprised to find that there remains any very essential difference of sentiment between us. It was with a view to the free and unrestrained discussion of the subject that we ventured to indulge in a few speculations upon it; and we have no wish respecting it, except that the truth may prevail.

We leave the critique on our review of the Family Shakespeare untouched. If we have treated the editor of that work with *undue* severity, it certainly was not our design to do so. And we are anxious to prove that it was not, by allowing his defence to pass without any attempt to diminish its force. Valeat quantum valere possit. If the plays of Shakespeare must form a part of the domestic library — a point which we conceive is still open to discussion — we have no difficulty whatever in saying, that we should certainly prefer the present edition of them to any other which we have seen: and we would therefore recommend it to those parents, who think they shall do no injury to their sons and daughters by making them familiar with the productions of that much-admired bard.

* Philalethes must have read our review very hastily. He attacks our inconsistency in proposing to retain the novels of Mrs. Radcliffe, Mrs. Smith, &c. Now we are so far from having made any such proposal, that we have declared ourselves anxious to keep even these novels from the hands of young persons. (See p. 333.)

REVIEW OF THE EDINBURGH REVIEW ON
INDIAN MISSIONS. N°. XXIII.

ON the subject of Indian missions we have already entered so much at large, and have so nearly exhausted, not indeed the subject itself, but our reflections upon it, that we are unwilling to resume it in the present stage of the controversy. It is however impossible to avoid offering a few concise reflections on the paper now before us; especially as an article of the Christian Observer is one of those many works which the Edinburgh Reviewers have here chosen to represent as furnishing the basis of their critique. The article to which we allude is our Review of Major Scott Waring's "Observations."

The principal attack, on this occasion, of the Edinburgh Review, is avowedly directed against "the evangelical party who have got possession of our eastern empire;" otherwise styled "the *serious* part of the directors of the East-India Company;" and by various equivalent appellations. These men are complimented *obiter* on their wisdom and discretion "in matters of temporal welfare;" we are told of "the respectable name of the deputy chairman," Mr. Grant; and two or three other courteous speeches are made. On the subject of Indian missions, however, these "*respectable*" personages are pronounced to be "insane and ungovernable," and "Jacobin converters." Their strongest professions of toleration towards the native Indians, are declared to be entitled to no credit, and, in the frank language of the reviewer, it is said that "their fingers itch to be at the stone and clay gods of the Hindoos." To complete the portrait, they are attacked through the sides of the poor Christian Observer (a work which is denounced for their "organ") as attempting to extend their influence "in a very unworthy manner," as pointedly reprehensible for arts "unmanly" if not "wicked," and

for "low mischief;" and, directly in this connection, we have a violent tirade about "the *baseness and malignity of fanaticism*." After the civilities which we have mentioned as addressed to these gentlemen, have undergone such a *process of exhaustion* from the invectives which have also been quoted, what value is left to them we will not endeavour exactly to assign; but to us it appears that the Edinburgh Reviewer, with his bows and his stabs, resembles only those murderous eulogists, who

"—— Flatter, hilt in hand,
And 'midst smooth compliments the dagger raise
To deify the virtues which they praise."

Before we proceed, it may be necessary to observe, that to be condemned as the *organ* of the "great political religious party" in question, is an honour which we have never arrogated, and which is gratuitously conferred on us by our northern brethren. Nothing indeed is more in our wishes than to stand fast in those general principles of religion which we believe this party, as it is called, to hold in common with ourselves; and in these principles, by God's blessing, we *will* stand fast; but the Christian Observer does not aspire to be considered as the manifesto of any party whatsoever, or as enunciating *ex cathedra* the sentiments of any persons but the private and obscure individuals who immediately conduct it.

It is, however, held undoubtedly lawful to contend with an adversary on the ground of his own assumptions. The number of the Edinburgh Review immediately preceding that which is now before us, contained a long and severe philippic against this very party, considered in their general character, who are now reprobated for their missionary exertions. On that occasion, very ample quotations were made from the Evangelical and Methodist magazines, and from those magazines *exclusively*; and of these quotations, the avowed purpose was

to give a full and detailed view of the sentiments, the temper, the taste, and the language of the "religious neutrals," who, among other achievements, were described as having *got possession of the India House*. The *Christian Observer*, which is now regarded, not merely as containing a correct exposé of the doctrines of these men, but as their "*organ*," was not once named, nor even hinted at in the most cursory manner. Surely if the *Edinburgh Reviewer* be sincere in his belief of our connection with the party, he will find it difficult to vindicate his former diatribe against them from the charge either of culpable presumption, or wilful injustice. The proofs of their delinquency he then sought, not in that which he now affects to regard as their official publication, but in other sources of intelligence; sources, whose authenticity should have been matter of proof, not of assumption. Either, therefore, knowing the proper authorities on the subject, he designedly avoided a reference to them, or, not knowing them, he passed a decisive sentence in a state of ignorance.

Of the manner in which this assailant proceeds, a few specimens shall now be given. The following strikes us as a pretty fair one:

"Upon the whole, it appears to us hardly possible to push the business of proselytism in India to any length, without incurring the utmost risk of losing our empire. The danger is more tremendous, because it may be so sudden; religious fears are a very probable cause of disaffection in the troops; if the troops are generally disaffected, our Indian empire may be lost to us as suddenly as a frigate or a fort; and that empire is governed by men who, we are very much afraid, would feel proud to lose it in such a cause.

"But I think it my duty to make a solemn appeal, to all who still retain the fear of God, and who admit, that religion, and the course of conduct which it prescribes, are not to be banished from the affairs of nations, now when the political sky, so long overcast, has become more lowering and black than ever, whether

this is a period for augmenting the weight of our national sins and provocations, by an *exclusive TOLERATION of idolatry*; a crime which, unless the Bible be a forgery, has actually drawn forth the heaviest denunciations of vengeance, and the most fearful inflictions of the divine displeasure."—*Considerations on communicating the Knowledge of Christianity to the Natives of India*, p. 98.

"Can it be credited that this is an extract from a pamphlet generally supposed to be written by a noble lord at the board of controul, from whose official interference, the public might have expected a corrective to the pious temerity of others?

"The other leaders of the party, indeed, make at present great professions of toleration, and express the strongest abhorrence of using violence to the natives. This does very well for a beginning; but we have little confidence in such declarations. We believe their fingers itch to be at the stone and clay gods of the Hindoos; and that, in common with the noble controulor, they attribute a great part of our national calamities to these ugly images of deities on the other side of the world. We again repeat, that upon such subjects, the best and ablest men, if once tinged by fanaticism, are *not to be trusted for a single moment*." p. 173.

We have no right to impute ill intentions; but this we have a right to say, that, if all the annals of misrepresentation can furnish one completer or more flagrant specimen of it, than that which has just been exhibited, it ought to be preserved as a literary curiosity. The plain fact is this; the passage quoted from the "*Considerations*," had its context been prefixed, could not possibly have been misunderstood; as it is, it can hardly be otherwise than misunderstood. In that passage, the noble author is arguing, not against toleration towards the Hindoos, but for toleration towards the Christian missionaries; ideas which, whatever the *Edinburgh Review* may think, he was either wise or weak enough to believe perfectly distinguishable. In every part of his work he assumes, as a matter of course, that the religion of Brahma should receive full toleration; in the passage before us,

he simply contends, that this toleration should not be *exclusive*. He contends that to the missionaries that privilege should be extended, which his very argument supposes to be guaranteed to the Indians. He contends, in short, only for a *fair field and no favour*. So much will be incontestibly demonstrated by a citation of the whole passage in its original shape.

"In opposition to this resolution of the house of commons, a most extraordinary proposition has been advanced, not only denying that it is the duty of the government of the parent state to endeavour, by *safe and prudent and gradual* means, such as sound discretion would suggest and experience warrant, to communicate to our East-Indian empire the blessings of our superior light and knowledge; but even maintaining that government ought to interpose its authority, professedly and expressly for the purpose of obstructing and putting a stop to all such attempts, whether made by the missions of our venerable chartered societies for the promotion of Christian knowledge, or by any others; and more particularly for preventing the circulation, or even translation, of the holy Scriptures into the Oriental languages.

"Thus, while every other religion in India is left undisturbed; while the doctrines of the Koran are freely circulated, and those of the Vedas and Sastras left unmolested; the government of a country professing the Christian religion is called upon to exert its power for barring out every scattered ray of that religions and moral light which, through the endeavours of any charitable individuals among us, might otherwise shine upon the inhabitants of that benighted land. It goes, in effect, to annihilate all that has been done for more than a hundred years, by the exertions of missionaries and the circulation of the Scriptures; and to cast back into the darkness of paganism those who had emerged from it: for such must unavoidably be the consequences of banishing missionaries from India, and prohibiting the circulation of the Scriptures amongst the natives.

"Professing, with my countrymen in general, my belief in the divine authority of the Scriptures, and in the doctrine of a superintending providence, so explicitly inculcated and so fully illustrated by in-

numerable examples in the word of God; and still more, that the decline and fall of states are the judicial inflictions of a divine hand, the punishments of guilty nations; I see with the deepest concern recommended, for the first time, the adoption of a system of conduct by which we should take idolatry, with all its guilt, under our special patronage, and endeavour to shut out all knowledge of—I had almost said all access to—the Almighty." p. 96.

The words quoted in the extract from the Edinburgh Review follow; but in passing through the hands of the Reviewer they have undergone an alteration which it is important to note. The expression "an exclusive toleration of idolatry," as it stands in the original, has the word "exclusive" printed in Italics, plainly marking it to be the emphatic word in the sentence, and to comprise the gist of the whole argument. But when this expression is quoted in the Edinburgh Review, this important epithet is sunk out of view by printing the word "toleration" in capitals. Every reader feels the difference between "an *exclusive* toleration of idolatry," and "an *exclusive* TOLERATION of idolatry." No goodness of motive can justify that criminal inattention which thus, by garbled and distorted quotation, fastens the charge of persecution on an author, every paragraph of whose work, we will venture to say, breathes nothing but charity towards men of every name, colour, and creed.

The facts supplied by the late Resident, are dealt with about as fairly as the sentiments which he delivers. If the reader will compare his own assertions respecting the number of Hindoos converted to Mahomedanism, with the professed reference to those assertions in the Edinburgh Review, he will perceive that they have been greatly misrepresented. Economy of room would by no means prevent us from exposing this misrepresentation in detail, did it materially affect either the moral character of the author so treated, or the general conclusions which he

would enforce. Its utmost effect, however, even if successful, would be to prove his information defective on a subject, which, with all deference to the known omniscience of the Edinburgh Reviewers, he must be presumed to understand somewhat better than any member of their fraternity.

It may indeed be allowable, in this place, to make some estimate of the authority to which the Edinburgh Reviewer may fairly lay claim on the question of Indian missions, so far as this can be considered under the aspect of a question properly Indian. In the course of his argument, the Reviewer relates a story of which the scene was laid on the banks of the Ganges, accompanying it with the following imprimatur: "The writer of this article vouches for the truth of this anecdote; and many persons who were at Calcutta at the time, must have a distinct recollection of the fact, which excited a great deal of conversation and amusement, mingled with compassion." The anecdote is probably true; although what sort of trust is to be reposed in the voucher of an anonymous author, who may disown his production whenever it is charged home upon him, we pretend not exactly to say. The expressions, however, used in attesting this story, are such as would naturally fall from the mouth of an eye-witness. To the same effect, other expressions occur elsewhere in the review. "No man, who knows any thing of India, can doubt"—"Whoever has seen much of Hindoo Christians must have perceived." These are modes of speaking, which would involuntarily be understood as implying a personal acquaintance, on the part of the speaker, with the subjects of his discourse; and not the less so, when nothing of a contrary complexion appears throughout the composition. Lest all this, however intended, or however unintentional, should produce an undue impression on the readers of the Edinburgh Review,

we beg leave to state it as our decided opinion that the writer of the article before us has never visited India. To enumerate the grounds of this opinion would be tedious, but we are not apprehensive of its being contradicted.

Mr. Owen having asserted that, on Mr. Twining's principles, Providence would be reduced to the alternative, either of giving up India to everlasting superstition, or of working some miracle in order to accomplish its conversion, the reviewer repeatedly quotes the phrase of "reducing Providence to an alternative," first with two, and then with five notes of admiration; descants upon its familiarity as utterly shocking; and concludes with the following memento: "Let it be remembered, this phrase comes from a member of a religious party who are loud in their complaints of being confounded with enthusiasts and fanatics." The meaning of Mr. Owen is, we conceive, perfectly plain. The phrase in which he has expressed it, may be left to the consideration of the candid reader, who probably will not censure it quite so extravagantly as the Reviewer. We would only excite attention to the closing remark of this gentleman. It is not, we believe, usual to form a judgment of a large body of men, exclusively from a single member of that body. It is perhaps still less common to judge decisively of an author from one single clause of one single sentence in his book. But of the union of these two operations, in condemning the whole of a considerable party on account of a single phrase once used by a single individual of the party, we recollect no instance excepting that afforded us on this occasion by the Edinburgh Review.

The Christian Observer, as we have already intimated, has its share of crimination. It is arraigned in the following manner:

"We cannot conclude without the most pointed reprobation of the low mischief of the *Christian Observer*; a publication

which appears to have no other method of discussing a question fairly open to discussion, than that of accusing their antagonists of infidelity. No art can be more unmanly, or, if its consequences are foreseen, more wicked.—If this publication had been the work of a single individual, we might have passed it over in silent disgust; but as it is looked upon as the organ of a great political religious party in this country, we think it right to notice the very unworthy manner in which they are attempting to extend their influence. For ourselves, if there were a fair prospect of carrying the Gospel into regions where it was before unknown,—if such a project did not expose the best possessions of the country to extreme danger,—and if it was in the hands of men who were discreet, as well as devout, we should consider it to be a scheme of true piety, benevolence, and wisdom: but the baseness and malignity of fanaticism shall never prevent us from attacking its arrogance, its ignorance, and its activity. For what vice can be more tremendous than that which, while it wears the outward appearance of religion, destroys the happiness of man, and dishonours the name of God?" p. 181.

Our remarks on major Scott Waring constitute the only part of the Christian Observer individually mentioned in the Edinburgh Review, in which remarks, so far from urging the charge of infidelity on the major, it happens that we expressly and formally retracted it. On the first perusal of that author's work, we had, in a former number, made the charge; not however from malignity: but his complaint of it occasioned the recantation which we have mentioned, and which we are not ashamed to recollect. The *amende* perfectly satisfied major Scott himself, as in his published answer to us he declares; and we therefore do not see how the very pages which contained it, can expose us to the imputation of having no other weapon of offence or defence but the cry of infidelity*.

* Whoever will take the trouble to turn to the former volumes of our work, will probably find in them enough both to disprove the charge of the Edinburgh Re-

On some other occasions we have undoubtedly objected to publications as sceptical, or even as worse; but, unless it is intended to be maintained that there is no such thing as infidelity, it can never be contended that the objection is necessarily either unmanly or wicked. The author of the Vindication of the Hindoos so openly maintains the pretensions of Hindooism to at least an equality with Christianity, that to consider him as untainted with scepticism, would have been, in a manner, to attain his veracity. Yet, in reviewing his book, instead of being satisfied with vaguely stating, or even with carefully substantiating the charge alluded to, we entered into an elaborate investigation both of his facts and of his reasonings. We examined, at great length, his authorities, and confronted them with others. Through the whole indeed of our humble efforts, in every part of this controversy, we have attempted to do full justice to the arguments of our opponents; nor are we conscious of any questionable proceeding, any proceeding which we should blush to avow to our sternest adversary, or to ourselves:

"Nec mea mortiferis infecit pocula succis
Dextera, nec cuiquam t tra venena
dedit."

Nothing, the Edinburgh Reviewers must be well aware, can be more unhappy than a *false* imputation of the *crimen falsi*; and he should stand on strong ground, who lavishes on others the terrible and blackening terms of *low mischief, unworthy arts, baseness, and malignity*.

To say the truth, we know not

viewers, and to account for the asperity with which it is urged. See a Review of their review of Sir H. M. Wellwood's Sermons, in our volume for 1805, p. 433; of Mrs. H. More's Hints towards forming the Character of a young Princess, *ib.* p. 758; of Forsyth's Elements of moral Science, volume for 1806, p. 303; and of a Historic View of Christianity, *ib.* p. 640.

that a vague imputation of infidelity is, by a single scruple, less justifiable, or less manly, than a vague imputation of fanaticism. To raise the cry in the latter case, is at least as easy as in the former; and the cry, when raised, is at least as poisonous. But to attribute, as our Reviewer does, dissembled principles of the most execrable intolerance to those, who, in his own language, "make great professions of toleration, and express the strongest abhorrence of using violence to the natives," this is an act, for which the vocabulary of the Edinburgh Review might more conveniently furnish an epithet, than that of the Christian Observer. In fulminating so severe, so blasting a charge against men whom he professes to respect, it behoved him to be careful that his assertions should find their warrant in something more substantial than the whistling of that damnatory word *fanatics*, and the undistinguishing prejudices of the vulgar against *all extra superfine persons*. Nothing, indeed, has more surprised us than the extreme asperity with which this critic has chosen to barb every word and every syllable of his uttering. His invective resembles rather the spring of a tiger out of a thicket, than a regular encounter within the lists; and would remind us more of the violent explosion of long-condensed hate, than the steady flow of avowed opposition. That any thing, in point of real effect, is gained by this acrimony, may be much doubted; the throwing away of the scabbard may make the battle hotter, but it will not make the sword sharper; and when reciprocal animosities are blown into a furnace, the good is contingent, the evil certain. In this world, where so little that is great or noble can be effected without the enginery of benevolence, he that really loves the welfare of his species, will reflect that to tear into tatters and trample under his feet the good will and good opinion of even one respectable individual,

CHRIST. OBSERV. No. 78.

is to sacrifice so much of solid power.

But we are sliding into the language of remonstrance, which, we perfectly understand from the concluding defiance of our critical antagonist, is not very likely to be effectual. The mantle is, indeed, shaken with a look and attitude too expressive to be misconceived. It would be absurd to underrate the prowess of the challenger; and to accept his challenge in a tone of responsive ostentation, would in us be preposterous. We will content ourselves with expressing our belief, that he will never want an adversary to prove his might, and our wish—a wish not perhaps so friendly in reality as it is in appearance—that he may never find his adversaries more base or more malignant than they have proved on the present occasion.

It is time, however, to animadvert on the treatment which the question of missions itself has received from the hands of this gentleman. The first remark that we would offer, is, that he has very unwarrantably directed his criminary language, not at the Anglo-Indian missionaries in a body, but exclusively at those of a sectarian persuasion. It is plain that the missionaries of the Society for promoting Christian Knowledge, can hardly be less liable to this sort of language than those of the Baptists. Their exertions are equally pernicious to the peace of India; their insanity is, within a trifle at least, equally virulent; and they write in a style distinguished by nearly the same faults and excellencies. Yet the Reviewer, though he cursorily mentions them, does not ostensibly include them within the range of his contumely. It is the anabaptist, the anabaptist, who is by name exposed to alternate hatred and derision. It would seem as if, amidst all his "sounds and fury," the critic remembered that the Danish missionaries would be supported by nearly the whole weight of the church of England:

" — quamvis improbus annis
Atque mero fervens, cavet hunc quem coc-
cina læna
Vitari jubet et comitum longissimus ordo."

Whether this prudence be original, or borrowed from the sage Peter Plymley, who advises his correspondent (if we recollect aright) to worry a rabbit rather than a bulldog, it cannot be determined.

The next remark we shall submit, is, that, though the Edinburgh critic ostensibly reviews eight contending works on Indian missions, and though he has filled thirty pages with his lucubrations, yet he has delivered no opinion whatever on the principal topic of contention between those litigant parties, and has but one half-page even bearing on that topic. This allegation may seem bold, but it shall be instantly verified.

The party of major Scott Waring vehemently demanded, that the English missionaries in India should be ordered home, and the gratuitous circulation of the Scriptures among the natives prohibited. This, as it was the original, so it is the practical, and therefore obviously the main question before the public. On this, however, the Edinburgh reviewer has preserved a profound silence, while he has filled his sheets with other collateral inquiries, which are interesting indeed, but comparatively are as nothing. True it is, that the premises he has attempted to establish, do inevitably point to a result very decisively in favour of the measures recommended by major Scott Waring; and it is equally true that the critic has by far too much acuteness not to have perceived the necessity of such a consequence; but not a syllable to that effect has escaped him. For a body of men who are sworn champions of free inquiry and free opinion, the expediency of force was, perhaps, a doctrine too ungracious to be openly maintained. It must therefore be left to inference, and to the sure operation of those popular passions which the observations actually made are calculated

to inflame. The conqueror will not directly imbrue his hands in the blood of his enemies; but he will barricade or set fire to the building in which they have taken refuge, and, stepping back a link or two in the chain of causes, will commit the task of destruction to the physical process of starving or combustion.

This practical question being manifestly the main subject of dispute, on what does its decision depend? The answer is perfectly simple. Supposing the missionaries to conduct themselves decorously, they ought not to be coerced in the manner recommended, unless their proceedings threaten danger to the state. Nothing but danger can justify the government in laying on them the strong hand of persecution. In the case before us, this danger can confessedly exist only on the supposition, that the native population of India shall construe the efforts of the missionaries as denoting an intention on the part of the mother-country to convert them by force. This is the cardinal point; here issue must be joined; and any thing short of this will not do. It is in vain to expend pages of broad ridicule and scurrilous vigour on the cant, the folly, the enthusiasm, the ill success, or even the complete unpopularity of the missionaries: unless the existence of danger can be established, it is a settled matter that coercion is out of the question. If this be not settled, we have reverted to the season of St. Bartholomew.

Now as to this inquiry, we have repeatedly asked, and we must continue to ask till we shall receive an answer: Is it not certain that, even respecting the minutest of their religious ordinances, the people of the East Indies still enjoy an absolute, a sacred toleration under the British government? Are they not, for example, protected against the slightest violation of their religious fopperies of caste, on the part either of the meanest European subaltern, or the most hair-brained European missionary, or the most exalted of

the constituted European authorities? Do they not know and feel this every hour of every day? Do they not perceive the European missionary, this supposed confidential agent of a government which they regard with idolatrous respect, to be a being of humble means and appearance in a country proverbial for magnificence, hourly reviled and insulted by those natives who are perfectly obsequious to the Company's servants, and regarded with contempt by his own countrymen in a land which is the region of politeness and etiquette? If an inferior black man meets an English gentleman of consideration, he treats him as a species of incarnation of Vishnu; if he is smiled upon, he smiles; if he is kicked or horse-whipped, he smiles also: if he meets a missionary, he abuses him, or, if encouraged by numbers, even pelts and spits at him: if, within his view, the gentleman and the missionary chance to meet, he perceives that the former eyes the latter with disgust, and appears to look on him as a sort of white *Chandala*, a moving organization of pollution. From these facts, what inference is drawn by his mind? His inference, we are told, is, that the gentleman, the missionary, and the government, are leagued together to make a proselyte of him, and will soon appear in arms for that end. This assertion may possibly be true; but we will not believe it, excepting on stubborn evidence; and for such evidence we have long begged and prayed to no purpose.

Such being, in our judgment, the most important part of the subject before us, our surprise was great, even judging merely on the ground of taste, that the Edinburgh reviewers should slur it over in the following hasty, superficial, and slovenly manner. The reader may be assured that we transcribe the whole of their observations upon it.

"It is in vain to say, that these attempts to diffuse Christianity, do not originate from the government in India.

The omnipotence of government in the East is well known to the natives; if government does not prohibit, it tolerates; if it tolerates the conversion of the natives, the suspicion may be easily formed that it encourages that conversion. If the Brahmans do not believe this themselves, they may easily persuade the common people that such is the fact; nor are there wanting, besides the activity of these new missionaries, many other circumstances to corroborate such a rumour. Under the auspices of the College at Fort William, the Scriptures are in a course of translation into the languages of almost the whole continent of oriental India, and we perceive that in aid of this object, the Bible Society has voted a very magnificent subscription. The three principal chaplains of our Indian settlements are (as might be expected) of principles exactly corresponding with the enthusiasm of their employers at home; and their zeal upon the subject of religion, has shone and burnt with the most exemplary fury. These circumstances, if they do not really impose upon the minds of the leading natives, may give them a very powerful handle for misrepresenting the intentions of government to the lower orders.

"We see from the massacre of Vellore what a powerful engine attachment to religion may be rendered in Hindostan. The rumours might all have been false; but that event shows they were tremendously powerful when excited. The object, therefore, is not only, not to do any thing violent and unjust upon subjects of religion, but not to give any strong colour to jealous and disaffected natives for misrepresenting your intentions.

"All these observations have tenfold force, when applied to an empire which rests so entirely upon opinion. If physical force could be called in to stop the progress of error, we could afford to be misrepresented for a season; but 30,000 white men living in the midst of 70 millions sable subjects, must be always in the right, or at least never represented as grossly in the wrong. Attention to the prejudices of the subject, is wise in all governments, but quite indispensable in a government constituted as our empire in India is constituted; where an uninterrupted series of dexterous conduct is not only necessary to our prosperity, but to our existence.

"Those reasonings are entitled to a little

more consideration, at a period when the French threaten our existence in India by open force, and by every species of intrigue with the native powers." p. 172.

We do not mean to assert that there is nothing in these remarks; we have ourselves, from the very beginning, maintained, as our readers can bear witness, that, without great discretion, the work of proselytism would never succeed, and might worse than fail; but our author gives us nothing definite, nothing better than surmises, nothing decisive but opinions. He has, indeed, crippled his own reasoning. After stating that "if government tolerates the conversion of the natives, the suspicion may be easily formed that it encourages that conversion," the course of his argument required these words; "if it encourages conversion, the suspicion may be easily formed that it intends ultimately to compel it." If the native will not run this whole career of suspicion, he is not suspicious enough for the author's purposes. But whence are these suspicions so easily engendered? The Hindoo, however convinced of the omnipotence of government, and however intellectually obtuse, must have been observant enough ere this to discover the wide and palpable distinction between toleration and encouragement. He must have all along perceived that government tolerated all religions among the individuals under its dominion; the Bhuddists, the Mussulmans, the Hindoos, protestantism, popery, the Greek church, perhaps also the religions of China and Thibet. Has the Hindoo, through his whole life, seriously mistaken this multiform toleration for just so much encouragement? If he has, he may next be a victim to the fancy, that it is the settled project of this omnipotent government to convert him by force to every one of these religions at the same moment.

The consideration of the omnipotence of government, is one which has two handles in the present con-

troversy. The Hindoo who holds this sentiment, may very manifestly be led to doubt the connection of government with the missionaries, when he perceives what very scanty portions of its political omnipotence are dealt out in support of those its supposed emissaries. The argument seems to us at least quite as good as that which it opposes. It is Hindoo prejudice against Hindoo prejudice.

But the Brahmin, it is insisted, must be naturally jealous of all defections from Hindooism; and from interested motives, not from the rage of bigotry, will excite a holy war in behalf of his deities. At all events, however, the effects of this jealousy will hardly discover themselves on a great scale till conversion shall have made some considerable progress, a period which the *Edinburgh Reviewer* has adjourned indefinitely; in the interim, Brahminical resentment will probably confine itself to the *low mischief* of throwing dust and stones on the preachers of Christianity. But, in fact, we believe that beyond the bounds of this low mischief it is never very likely to aspire. Were the feeble minds of this race of men perfectly capable of enlarged views of interest, they have already sufficient inducements to a vindication of their ancient independence. From the stimulus of bigotry alone, have they been known to act with energy, and this stimulus the argument of the reviewer denies to them. It is also to be considered, that, whatever their promptitude for rebellion, it is by no means self-evident that they could transfuse the feeling through the mass of their countrymen. We utterly disbelieve their possession of influence to this extent, and have no conception that they could easily persuade the lower orders of Hindoos to take for granted the proselyting views of government, in the face of all those strong appearances to the contrary which have already been described. Our argument is of course urged merely with reference to the missionaries;

if government, as in the case of the Vellore business, should actually touch the hereditary prejudices of the natives, the case is infinitely altered.

Our Reviewer's common-places upon the precariousness of our Indian empire and the perils of innovation, though somewhat smartly put, have only this characteristic of genius, that they are of no place or time. Such generalities seem to partake of the common course of nature, with which, as with them, it is in vain to contend. The only plan is to confront them with their correlatives, which have, of course, exactly the same elasticity. *Et nos tela, pater.*—If therefore we are reminded that our dominion is already highly precarious, we must retort that there is then the less risk in attempting a change. If it is hinted that all great changes should be gradual, it may be hinted in return that then they cannot begin too soon. We must deprecate transmitted evils, when we are stunned with the praise of hereditary advantages, must oppose improvement to innovation, and prefix an *alter* to their *idem*.

The evil of such uncorrected protests against incurring any kind or degree of hazard for the sake of improvement, is that they prove too much. Had all men seen the thing as strongly as the Edinburgh reviewer has written it down, not one of those consecutive reforms could have taken place in our Indian system, of which the noble author of the Considerations has afforded so interesting a sketch. A government which could consent to live in this miserable style from hand to mouth, to risk nothing for the sake of its subjects, would deserve the alarms of which it must be the victim. In our view, the true and legitimate discretion is that which measures its future steps by the past. From the accounts given in the work just mentioned, the improvement of the Hindoos in the course of the last twenty or thirty years has been such as may inspire us

with the most sanguine prospects for the next term of the same length.

In the above pages, it has been our aim to seize on the leading features of this subject; to follow the Edinburgh Review through some subordinate discussions connected with it, would be interesting, but is beyond our power. Three or four observations, however, we cannot omit.

1. In our critique on the Vindication of the Hindoos, we entered at large on an estimate of the Hindoo character; and that estimate had at least, we believe, the merit of impartiality. Doing full justice to the good or amiable qualities which sometimes appear in that race of men, we fixed the *tout ensemble*, in point of moral worth, decidedly below the average of character in this part of the world. The Edinburgh Reviewers, however, unhesitatingly express their conviction, "that a Hindoo is more mild and sober than most Europeans, and as honest and chaste." If they will take the trouble to examine the point, their conviction will probably be somewhat shaken. On the occasion already mentioned, we proved, by reference to incontrovertible authority, the melancholy relaxation of principle among the Hindoos. Among others, two names were cited, either of which must weigh down at once the authority of the Edinburgh Review, on any Indian question whatever; sir William Jones, and sir James Mackintosh. It is true, however, that our Anglo-Indian residents are very apt to compare the mass of Asiatic with that of European domestics, more or less to the advantage of the former; and as their testimony, standing in direct contradiction to the opinions of the learned judges just mentioned, must be wrong, it may be curious to trace the cause of their error. The error has probably many causes; but there is one which alone might go far to account for it; we mean, the superior obsequiousness of Asiatic servants. This is, in effect, one of

the luxuries of the East, and it is among the greatest of them. It is in vain therefore to imagine, that men inured to it will find an European household sufficiently flexible, accommodating, and comfortable; or will be able to sever, in their minds, the general feeling of complacency from the memory of their little domestic principalities in the East. It follows that their accounts upon the subject are considerably tinctured with partiality, and ought to be received with hesitation, even independently of the irresistible testimony opposed to them.

2. Much of what the *Edinburgh Review* has advanced on the probable success of an Anglo-Indian mission, has scarcely the air of being said seriously. Witness its assertion, that, because two or three of the first Indian converts were excommunicated, and required to be supported by the missionaries, therefore "the slightest success in Hindostan would eat up the revenues of the East-India company." Must it not be palpable to a child, that, as conversion advances, the evil necessarily corrects itself?

3. Much of what the same authority adduces, by way of dissuaves from the work of proselytism in India, might have been with equal plausibility employed to divert the first teachers of Christianity from their great and since successful purpose. Witness the predictions of the impossibility of supporting an ecclesiastical establishment in Hindostan, and the assertion, that, however easy it might be to alienate the Hindoos from their own faith, it would still be infinitely difficult to teach them any other. To say that the case of primitive Christianity is not here a parallel case, is egregious trifling. No two cases are exactly parallel. The parallelism may, however, be exact enough to prove that the objections which have been made *a priori* are good for nothing.

We must add, that the distinction drawn between converting a Hindoo from his own faith, and con-

verting him to another faith, strikes us as perfectly preposterous. Every philosopher holds, and every principle of the human mind warrants him in holding, that a bigot will much sooner desert to another religion than desert to pure infidelity. In support of this distinction, however, we are reminded that the Hindoo Christian is generally a drunken reprobate without a single sentiment of religion:—an instance of some weight, if he was converted to drunkenness and reprobation when he was converted to Christianity:—but if, as the whole party of anti-proselytes are perpetually assuring us, he had these qualifications to begin with; if, as they tell us, no man passes over to our religion, who has any character to bring with him, then the example of this wretch proves nothing more than that a drunken reprobate calling himself a Hindoo may be converted into a drunken reprobate calling himself a Christian.

Infamy, the Reviewer informs us, is a rude shock to good principles; and a Hindoo converted to Christianity becomes of course infamous. We are deceived by sounds. Undoubtedly the man who is infamous because he is criminal, is likely to be criminal because he is infamous; but religious infamy, or excommunication, voluntarily incurred for the sake of a new religion, tends we believe to produce the opposite effect, and compels its victim to take refuge in the sanctuary of a good conscience. What is much more to the purpose, every sincere convert to Christianity must doubtless find, in his own breast, stimulants to morality far more powerful than the united reputation of all the sages of the East.

Lastly, we shall close with barely intimating, that much of what the reviewer has said appears to counterwork his own purpose. We allude chiefly to the rapid sketches which he has given us of Hindoo superstition, and particularly to the anecdote at p. 174, illustrative of the

horrors resulting from a loss of caste. Let the reader peruse these with attention, and he may perhaps sympathise in our surprise at their being employed exclusively as arguments *against* all projects for supplanting the religion of Brahma.

We are not sorry here to take

our leave of the unfair and somewhat disingenuous paper which we have been reviewing. There can be no impropriety in adding, that, with respect to its authorship, a report prevails, which we wish may prove untrue.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for publication: A general History of the Inland Navigations of England and Wales, with Maps; in twenty-five parts, at 7s. each: part I. on the 1st of January; by Mr. Allnutt, of Henley;—The Life of Dr. Nowell, Dean of St. Paul's: by Mr. Cheerton;—and a new translation of Bede's Ecclesiastical History, by the Rev. J. Evans; with notes, and an introductory chapter on the state of Religion in Great Britain previous to the Norman Conquest.

In the press: Travels in Turkey, Italy, and Russia, in 1804, 1805, 1806: by Mr. T. M. Gill;—The Latin and Italian Poems of Milton translated into English verse, with the Originals, and a Fragment of a Commentary on Paradise Lost: by the late William Cowper: to be published for the benefit of his orphan godson: in royal 4to, price 2l. 2s.;—The Siller Gun, a Poem in four Cantos, founded on an ancient custom of shooting for a silver gun, first given, by one of the kings of Scotland, as a prize to the best marksman among the corporations of Dumfries: by Mr. Mayne, author of the poem of "Glasgow;"—and A Tract, by Dr. Wilks, relative to Quack Medicines; intended to point out the great injury which they effect to the health and morals of the community, and to recommend such conduct as will tend to check this increasing evil.

From returns which have been made to government, it appears that the population of England, Scotland, and Wales (exclusive, as we presume, of the army and navy), is 10,472,048. The total number

of males between the ages of 19 and 26 is 574,486; of whom there are effective 382,812.

On the first of May last there had been redeemed of the national debt 160,151, 037l.; and the sum to be expended in the ensuing quarter was 2,639,360l. 4s. 1d.

The governors of the Small-pox Hospital, convinced of the injurious effects arising from inoculating out-patients, have resolved to discontinue that practice.

The London Institution have published their annual report, from which it appears that the library has been greatly augmented; that apparatus are preparing with a view to lectures on astronomy, mathematics, chemistry, and other branches of physical science; and that the managers have agreed for the purchase of premises in King-Arms Yard, Coleman Street. The funds of the institution exceed 70,000l.

The Royal College of Surgeons have adjudged the Jacksonian prize for 1807 to John Hyslop, esq., of Fenchurch Street, for the best dissertation on diseases of the eye.

The following is the account of the quantities of woollen cloth manufactured in Yorkshire for the last six years, closing at the 25th of March in each year; and it is said that the quantity manufactured during that period, and not included under the stamp act, has greatly increased:

Years.	Yards.	Years.	Yards.
In 1803,	13,709,800.	1806,	16,272,573.
1804,	13,966,794.	1807,	15,991,279.
1805,	15,427,434.	1808,	14,353,396.

The manufacture of broad cloth is

again considerably on the increase both in Yorkshire and Wiltshire.

The diminution of our commerce has been much smaller than could have been expected under all the restrictions by which its prosperity has been attacked. The value of British produce and manufactures exported in the quarter ending the 5th of April 1807, was, 2,586,836*l.*; in the same quarter of 1808, 2,367,665*l.* The value of foreign and colonial produce, in the same period of 1807, was 1,357,153*l.*; of 1808, 929,516*l.*

Mr. J. I. Hawkins, of Titchfield-street, has established a museum for the reception and exhibition of useful mechanical inventions and improvements. Although his own inventions constitute the leading feature of the exhibition, yet it is not exclusively confined to these, for the inventions and improvements of others are and will be introduced. In the list which he gives of those that are now exhibiting, or in preparation, may be noticed the following curious contrivances: a cock by which a servant can draw no more liquor than is ordered—a machine, to be towed across a river, which will at the same moment draw on paper, to any reduced scale, the exact shape of the bottom; shewing, at one view, the depth of water in every part, together with the width of the river—a violin to fold up for the pocket—artificial ears to assist the deaf, which can be worn without inconvenience.

The following account is given by the gardener of the Rev. Dr. Drake of Amersham, respecting the extraordinary produce of a single grain of wheat in the garden of that gentleman. "On the 1st day of August, I sowed, or rather set, a single grain of red wheat; and in the latter end of September, when the plant had tillered, I took it up, and slipped or divided it into four sets or slips. Those four sets I planted, and they grew and tillered as well as the first. In the end of November I took them up a second time, and made thirty-six plants or sets. These I again planted, which grew till March, in which month I, a third time, took up my plants, and divided them into 256 plants or sets. For the remaining part of the summer, till the month of August, they had nothing done to them, except hoeing the ground clean from the weeds, till the corn was ripe. When it was gathered, I had the ears counted, or numbered, and they were 3,511; a great

part of which proved as good grain as ever grew out of the earth. Many of the ears measured six inches in length, some very middling grains, some very light and thin.—This was the reason I did not number the grains; but there was better than half a bushel of corn in the whole produce of this one grain of wheat in one year." Would not this practice (spring planting) be of great use where the crops miss by various accidents incident to farming?

FOREIGN.

The abbè Gaetano Murini, first librarian of the Vatican, has lately published at Rome one hundred and forty-six documents of the middle ages, written on papyrus, accompanied with illustrations. They are chiefly papal bulls issued from the year 570 to 1029. The title of the work is, "*I Papiri diplomatici raccolti ed illustrati d'ell Abbate G. M.*"

The king of Prussia has ordained, by a recent edict, that after the year 1810 servitude in all its kinds shall be abolished in the Prussian monarchy. Citizens may become nobles; and nobles are not degraded by the employments of citizens; one may obtain promotion in the army as readily as the other. The use of the cane is strictly prohibited in the army.

The Imperial Academy of Petersburg has proposed, as a prize question, "The communication of an easy method, with little trouble or expense, but certain, to distinguish venomous plants, without any previous knowledge of botany."

Professor Stromeyer, of Gottingen, has communicated part of the results of his chemical investigation of the union of hydrogen with metals. On the present occasion, he confines himself to that of arsenic. This, he observes, succeeds best by digesting an alloy of fifteen parts of tin, and one of arsenic, with concentrated muriatic acid, in a retort connected with the pneumatic apparatus. He was led to this by the observation of Proust, that muriatic acid completely frees tin from arsenic: and on this occasion he convinced himself by experiments, that the fetid hydrogen gas evolved, when the tin of the shops is dissolved in muriatic acid, is not a compound of tin and hydrogen, as Fourcroy conjectures in his Chemical System, but of arsenic and hydrogen. When arsenicated hydrogen gas is formed in the manner directed above, a very

pure oxymuriate of tin is obtained. Professor Stromeyer concludes with a remarkable experiment, shewing the effect of oil of turpentine on arsenicated hydrogen gas, all the phenomena of which, however, do not appear easily explicable. Ten cubic inches of gas being confined over this essential oil, all the arsenic was separated in the course of ten hours, so as to leave the hydrogen gas pure. No perceptible deposition of metal or oxyde took place: but the oil appeared viscous and milky; and after some time, small six-sided crystals, terminating in pyramids, were found adhering to the sides of the vessel. These crystals being set on fire, burned like oil of turpentine, emitting, at the same time, a very distinguishable smell of arsenious acid. A similar appearance took place on transmitting arsenicated hydrogen gas through oil of turpentine.

M. Adolphus Ledhuy, late geometrical surveyor of the forests of Coucy le Chateau, in the department of l'Aisne, has invented a musical instrument, which he calls an organized lyre. His object was merely to improve the guitar-lyre; but by a simple mechanism he has rendered the sounds of this new instrument susceptible of several different tones or stops, by means of which the performer may imitate several instruments, such as the lyre, the piano-forte, the harp, &c. while, at the same time, it is as easy to play upon as the guitar-lyre, being fingered in the same manner, and not more inconvenient for carriage. In accompaniments, solos, and quartettos, or with several other instruments, it answers equally well; and when it was submitted to the examination of the first artists in Paris, the inventor received the most flattering encomiums. M. Ledhuy has

likewise composed instructions for his new lyre, in which he details every particular necessary for learning to play on it without a master; and in a second part he has added examples and lessons of every kind, to point out the advantages derivable from his invention in gradations of tone and expression, so that any one who already plays on the guitar or lyre-guitar, may render himself familiarly acquainted with this instrument in less than a month. The organized lyre has fifteen strings, embracing four complete octaves, and separated into three distinct divisions, bass, tenor, and treble. It has a row of six keys, which include the extent of three octaves, and with which the piano-forte may be imitated; but the sounds produced are softer. By means of a mute, the performer may change the sound of the instrument either gradually or instantaneously, from the lowest to the softest, and the contrary. The instrument has two necks, each with six strings, which are fingered in the same manner as the guitar-lyre. The case which is indispensably necessary for its conveyance, is equally so for playing upon it; because the performer, being obliged to have his left knee raised a little, the better to support the instrument, and to give freedom of movement to the arm, he rests his foot on the box, out of which rises a stand for the music, which may be raised or lowered at pleasure. This stand folds up, so as not to increase the size of the case, and to add but little to its weight.

Since the French have been in possession of Naples, the inhabitants of that city have been numbered, and found to exceed 500,000. The daily consumption of grain is 5000 measures, and of oil, 1200 quintals.

LIST OF NEW PUBLICATIONS.

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The Goodness of God acknowledged in Recovery from Sickness. Two Discourses, by the late Rev. William Turner, of Wakefield. 1s.

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CHRIST. OBSERV. No. 78.

MISCELLANEOUS.

A Survey of the County of Sussex, drawn up by order of the Board of Agriculture. By the Rev. Arthur Young. 14s.

An immediate and effectual Mode of raising the Rental of the Landed Property of England, and rendering Great Britain independent of other Nations for a Sup-

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410 *List of New Publications—Religious Intelligence...Gt. Britain.* [JUNE,

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RELIGIOUS INTELLIGENCE.

GREAT BRITAIN.

ABSTRACT OF THE FOURTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

In the last Report, the committee noticed the pleasing effects produced on the continent by this society, notwithstanding the war. They have since been gratified with information, that the Bible Society at Basle was labouring with assiduity in the printing both of the Old and New Testament. They have also learnt that a considerable addition to the funds of that society was expected. At Berlin, notwithstanding the prevalence of general distress, and the pressure of extreme poverty, the fifty-sixth sheet of the Bohemian Bible was printed in May 1807. The total interruption of all correspondence with the Continent, since that time, has deprived the committee of any further information either from Basle or Berlin, or from Petersburg or Esthonia. Nearly the whole edition of the Icelandic version of the New Testament, consisting of 5000 copies, of which 2000

were printed at the society's expense, was dispatched to Iceland in the spring of last year, and consigned to persons who would feel themselves deeply interested in the proper distribution of it. The state of Iceland renders this intelligence particularly interesting: the Scriptures are highly esteemed by the common people there, and are read whenever they can be obtained, in their domestic worship, in preference, to all other books; but copies had become so scarce, that they could not be purchased at any price. The 500 copies of the New Testament, intended for the bishop of that island, were detained for a vessel destined for the place of his residence, and were in Copenhagen during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. The intention of the committee to promote an edition of the entire Scriptures in Icelandic, has been suspended by the war between this country and Denmark. The society, its object, and operations, have at the same

time the cordial approbation of the Danish Society for promoting the Gospel, and of that established at Stockholm *pro Fide et Christianismo*. And this affords the hope of their co-operation whenever peace shall be restored.

The committee have received several communications relative to the translating and printing of the Scriptures in the Calmuck dialect. From these it appears that a small portion of the Scriptures had been translated into that dialect by some ministers of the United Brethren at Sarepta; that proper types for printing it could be procured at a moderate charge, at Petersburg; and that nothing was wanting but the assistance of the society to promote this work. The committee have granted the sum required for procuring types, being about sixty pounds; and have recommended to the ministers to proceed in translating entire books of the New Testament, promising further assistance in proportion to their progress.

The 400 Bibles and 200 Testaments sent from Halle for the use of the German colonies on the Wolga, arrived safe at Petersburg; and the emperor of Russia has graciously exempted them from the heavy duty on the importation of bound books. The communication of this intended supply was received on the Wolga with the most lively demonstrations of joy and gratitude both by ministers and people.

The 500 copies of the Gospel of St. John in the Mohawk language have been received by the Mohawks, with grateful acknowledgments; and the committee have directed 500 copies more to be sent to captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

The committee have it under consideration to print an edition of the Tamulian* version of the Scriptures; and they have sent to Bengal 500 Bibles and 1000 Testaments, for sale or gratuitous distribution to the army and navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments be sent from Halle to the German missionaries in India for the like purpose. They have

dispatched 700 copies of the New Testament in Spanish to Gibraltar, for distribution among the Spaniards. The committee have reason to believe they would be received, as they have information that 600 Spanish Testaments, that had been transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country*. A large supply of English Bibles and New Testaments has been sent to Gibraltar for the use of the garrison. Three hundred Testaments have been dispatched to Sierra Leone and Goree; and a much larger number consigned to the care of the Rev. Mr. Marsden, for the benefit of the convicts in New South Wales. S. D. Street, esq. senior Master in Chancery for the province of New Brunswick, has taken charge of a number of Bibles and New Testament for that province, where they were much wanted.

The printing of an edition of the Scriptures in Arabic, and of the New Testament in modern Greek, has engaged the attention of the committee.

The editions of the Scriptures in Welsh and Gaelic have been completed. Applications have been already received for more than half the impression; and the whole will probably be called for. Five

* Extract of a Letter from Monte Video, dated Sept. 3, 1807.

“ I have lately enjoyed very great facilities for the distribution of the New Testaments. I have within the last month distributed upwards of 200, all which are spread about, and many of them leagues up the country. I could easily have disposed of many more, had I possessed them, as almost every customer for the last three weeks made a point of asking for a ‘*Bib-lita*.’ Even priests have come for them; and gone so far as to recommend them to Spaniards as good and fair copies in my hearing. One of these has paid me several visits; one of which, on a Sabbath morning, occupied a considerable portion of time, in discoursing on this work, and religious subjects in general. He stated that this was the only copy of the Scriptures in the Spanish tongue extant in Monte Video or the surrounding continent; and that upon giving it an examination by the Latin, he found it a pure and correct copy of the ancient text, without any reference made to catholic questions: this surprised him not a little.”

* The Tamulian is the language spoken in the southern parts of the Indian Peninsula, see *supra*, p. 374.

hundred Gaelic Bibles and 800 New Testaments have been sent to Nova Scotia and Canada for sale, or gratuitous distribution among the poor Highlanders in that part of the world.

The committee, since their last Report, have received information which has induced them to suspend all measures with a view to an edition of the Scriptures in Irish. They have however granted a further supply of English Testaments and Bibles to seventy-four flourishing Sunday schools in Ireland, consisting of about 4000 scholars, who were in much want of them, at half the cost prices. They have also given a member of this society 1000 New Testaments for distribution in Ireland; and have voted a supply to a Roman-catholic school in the same country.

The committee have sincere gratification in reporting that *The Dublin Bible Society* (now *The Hibernian Bible Society*) has received considerable patronage; and they have endeavoured to promote its object by a donation of 100*l*. Another Bible Society has been formed at Cork, under the presidency of the diocesan of that county; to which a donation of 100*l*. has also been presented.

Seven thousand copies of the French Testament have been voted to the French prisoners of war. The German soldiers and poor natives of Germany, in different parts of England and Ireland, have been amply supplied; several copies of the Scriptures have been sent to the sufferers by the fire at Chudleigh in Devonshire; an addition has been made to the former donations of the Scriptures to the prisoners in Newgate and other jails; a supply has been sent for the use of numerous female convicts sailing to New South Wales; and a grant has been made to the Refuge for the Destitute.

The society has received during the last year the same liberal support as formerly. The contributions from Scotland have been very ample. The association in London for contributing to its funds, have continued their active exertions with increased effect. And the augmentation from congregational collections and from the liberality of individuals has been considerable. The names of the archbishop of Cashel, and of lord Headly, are added to the vice-presidents of the society.

The accession of valuable books to the library of the Society has been considerable; and, by the continuance of the same

liberality, the committee trust that the society will in time possess a collection of the Scriptures in various languages, as well as of other biblical works, which will prove of the greatest utility, not only to the society in publishing the Scriptures, but to such of the subscribers as may have occasion to consult them.

In consequence of the vast increase of the business of the Institution, the committee have found it necessary to make a fresh arrangement with respect to their depositary, which is now placed under the charge of a bookseller, Mr. Leonard Benton Seeley, No. 169, Fleet Street, to whom all future orders must be sent, Mr. Smith continues to act as collector and accountant.

In closing their Report the committee observe, "that the benefits of an Institution which provides consolation for the unhappy prisoners of war, the means of comfort and reformation for the victims of the laws of their country, and of moral and religious improvement to thousands of their fellow creatures in so many parts of the world, cannot be too highly estimated. The weight of this last observation will be sensibly perceived, if we extend our view to the effects produced by the example and encouragement of the society in exciting an ardent zeal of co-operation with its efforts both within and without the united kingdom. Your committee lament that the prospect of a most extensive circulation of the Scriptures on the continent, which was opened to their view, should for a time have been overcast; but they have the consolation to know that the active exertions of the friends of Christianity in Germany, Denmark, Prussia, Switzerland, and other parts, have not entirely subsided; and that they only wait the return of a more prosperous period to resume them with redoubled vigour.

"On the whole, the committee look forward with anxiety to the day when 'the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.'

"In the mean time, blest as we are by the mercies of Providence, in an exemption from the calamities which have overwhelmed the nations of Europe, let the observation of a correspondent, 'to do good whilst we have the opportunity,' make its due impression upon us, and stimulate our exertions to promote the object of our association in the circulation

of the Holy Scriptures, till 'all the ends of the world shall remember, and turn unto the Lord, and all flesh shall see the salvation of God.'"

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

On the 7th of June the annual sermon was preached at Blackfriar's Church, before the Society for Missions to Africa and the East, by the Rev. Thomas Robinson, M. A., vicar of St. Mary's, Leicester, and late fellow of Trinity College, Cambridge. After a discourse on the duty and means of promoting Christian missions, from Rom. x. 13, 14, 15, in which the preacher vindicated them from some late attacks, and enforced on his hearers the duty of supporting them, a collection was made, which amounted, with donations and subscriptions in the vestry, to upwards of 375*l*. The general meeting of the society was afterwards held at the New London Tavern, Cheapside, when a Report of the proceedings during the last year was read, which, with the sermon, will be published in a few days. From this Report it appears that the society has sent four missionaries

to Sierra Leone, to be employed among the natives on the western coast of Africa; and that four other missionaries are preparing for the same quarter under the Rev. Thomas Scott, rector of Aston Sandford. The Society promises itself much from the abolition of the slave trade, and from the operations of the African Institution in civilizing the natives of the western coast: and it proposes to instruct its missionaries in the Arabic and Susoo languages, and in the art of printing; and, by the establishment of a printing press at Freetown, Sierra Leone, both to aid the efforts which may be made to civilize Africa, and to circulate portions of the Scripture and religious tracts along the coast and in the interior. The Society's missionaries continue in charge of the spiritual concerns of the colony of Sierra Leone, no chaplain having been yet appointed; and they have also attended to the children of the Maroons. A proposal has been made to the committee for forming a settlement on one of the New Zealand Islands, which they have some intention of carrying into effect, and which may ultimately lead to important consequences.

VIEW OF PUBLIC AFFAIRS.

SPAIN.

THE public attention has been greatly excited during the whole of the present month by reports of vigorous resistance on the part of the Spaniards to the usurpation of Bonaparte. Two Spanish noblemen arrived in London on the 8th instant, deputed by the provinces of Asturias and Galicia to request assistance from this country. The population of these two provinces, it is said, have taken up arms with uncommon alacrity, and the spirit which animates them was expected to spread to other parts of the kingdom. A disposition was further reported to have been evinced by the inhabitants of Cadiz to deliver up the fleet in their harbour, consisting of twelve sail of the line, to admiral Purvis, and to receive a British garrison into their town. If, however, such a disposition did exist, it cannot have been either sufficiently strong or sufficiently general; for al-

though there were no French troops at Cadiz, and although the fleet of admiral Purvis, with 5,000 troops on board, lay at the mouth of the harbour, ready of course to improve any favourable opening which might occur, no progress seems to have been made towards attaining this important object. We have little doubt that considerable agitations have taken place in the northern parts of Spain; but when we consider that the dextrous management of Bonaparte has already put him in possession of several of the strongest fortresses; and that not only have all the Spanish troops been employed on distant services, but that bodies of his own troops are already stationed in the very heart of the country, while the vicinity of France enables him to increase them to an indefinite extent; we can entertain but a slender expectation that these agitations will ultimately produce a beneficial result. We have mentioned only a few of the

circumstances of discouragement which exist in the present case. When all are combined into one view, they seem to shut out the hope of seeing any long, still less any successful struggle, maintained by the Spaniards for the independence of their country. At the same time, it is unquestionably right in our government to yield every possible aid to any patriotic efforts which may be made for shaking off the French yoke*; because all engaged in such a contest are the natural allies of this country, and have a strong claim on our exertions. And in making those exertions which our duty calls on us to make, we ought not to forget that, however unlikely it may be, reasoning according to ordinary probabilities, that the course of Bonaparte's progress should be stayed, or even materially impeded, by the present risings in Spain, yet the destinies of kings and empires are in the hands of One who can confound the wisdom of the wisest politicians: "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong."

In the mean time Bonaparte employs his usual means of confirming the cession which has been made to him of the crown of Spain by the king and princes. An assembly of what he chooses to call the states has met at Bayonne; when the farce formerly acted at Lyons by the Italian deputies has been repeated, with this difference, that the crown, instead of being placed on his own head, has been given to his brother Joseph. His proclamation to the Spanish nation on the occasion contains the following passages: "Spaniards, after a lingering disease, your nation sunk into decay. I have seen your sufferings: I will relieve them. Your greatness makes a part of mine. Your princes have ceded to me all their rights. I will not reign over you, but I will acquire an eternal right to the love and gratitude of your posterity. Your

monarchy is old: it must be renovated. I shall lay down my own rights, and place your crown on the head of one who resembles me, securing you a constitution which will unite the salutary power of the sovereign with the liberties and rights of the Spanish nation. *It is my will* that my memory shall be blessed by your latest posterity, and that they shall say he was the restorer of our country." One of the promises to the Spaniards is, that no religion but the catholic shall be tolerated in Spain.

The king and queen of Spain have arrived at Fontainebleau. The prince of Asturias has been sent to one of the country seats of the prince of Benevento.

SWEDEN.

The progress of the war with Russia, notwithstanding the surrender of Swenburgh, has been more favourable than could have been expected. Count Klingenspor appears to have kept the Russian forces in Finland at bay in a very spirited and effectual manner. The Russians had taken possession of the islands of Aland and Gothland; but they have been forced to give up both, together with the troops, about 1500 in number, who were stationed there as a garrison. The recovery of these places was effected chiefly by the Swedish peasantry, who rose in a mass against their invaders, and obliged them to surrender.

In Norway the war has languished, and the attempt to subjugate that country will probably be abandoned.

Our expedition has continued in a state of absolute inactivity since its arrival in the Baltic. An officer who had been sent to England for fresh instructions had reached Gottenburgh before the last mail left it; and, in consequence of his arrival, general Moore had proceeded to Stockholm to concert with the king a plan of operations. Many reasons have been assigned for the mortifying inertness of the British force, but none of them appear to be satisfactory.

FRANCE.

* We understand that vessels have been already dispatched to the Spanish coast with arms and ammunition; that a number of the Spanish prisoners are to be liberated and sent to Spain; and that a large expedition is fitting out, and will speedily sail for that country under the command of Sir Arthur Wellesley.

Parma, Piacenza, Tuscany, and the whole Italian shore of the Mediterranean, have been incorporated with France by a senatus consultum. Rome and the Adriatic are to form a part of the kingdom of Italy. The reason assigned for seizing the papedom is, that having been originally a grant of his predecessor Charle-

magne, for the benefit of the church, since the pope refuses to go to war with the enemies of the church, he has a right to resume it. This measure will not tend to conciliate Spanish bigotry.

Bonaparte has issued a decree laying an embargo on all Sardinian ships found in ports subject to France, on the ground that the Sardinian government has favoured the English cause.

AMERICA.

A series of papers relating to the negotiations between the United States and the European belligerents has been laid before Congress. Of these the most important are, a letter of Mr. Erskine, the British envoy, to the American secretary of state; and one of M. Champagnè, the French secretary of state, to general Armstrong, the American ambassador at Paris. The former is of a most conciliatory kind. Its object is to shew that the orders in council of November last were not dictated by a spirit of hostility towards America; but that the whole evidence

arising from their general tenor, as well as from their particular reservations, proves the solicitude of Great Britain to take no step which can be justly offensive to that country. The letter of M. Champagnè is written in a very different tone. It is abrupt and peremptory. He affects to consider the British orders of council as a declaration of war against America; and more than insinuates that America can no longer remain neutral. The Americans, however, seem determined, if possible, not to go to war. The Congress have risen without discontinuing the embargo; but they have left a discretionary power with the president to suspend its operation if he should see fit. A committee of the house of representatives reported a resolution to the house recommending a bill for *expatriating* (a translation we presume from the French word *denationalizer*) all American citizens commanding vessels belonging to the United States, who shall be convicted of voluntarily accepting any licence, or paying any tax, in pursuance of the British orders in council.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

THE question of catholic emancipation, as it is invidiously called, has again been discussed in both houses of parliament. Mr. Grattan, who brought it forward in the house of commons, conducted the discussion with great ability, and with a moderation which was rendered more striking by the violence which some of those who supported him exhibited. Into the merits of the question it is not now necessary to enter: there can, however, be but one opinion among men not thoroughly imbued with the spirit of party, respecting the expediency, *at the present moment*, of agitating it in parliament: it is running a fearful risk without any countervailing chance of benefit. On one point, connected with this subject, we should have thought it right to enlarge had our limits allowed us. We allude to the disposition too generally manifested by both the friends and the foes of the extension of catholic privileges, to regard the differences between the religion of popery and that of protestantism as unessential. No view can well be more false and mischievous than this, and we may hereafter take an opportunity of commenting upon it.

A treaty concluded with his Sicilian majesty has been laid before parliament; by which Great Britain engages to pay him an annual subsidy of 300,000*l.*, besides maintaining a body of at least 10,000 men for the defence of the island: in return for which, the fortresses of Messina and Augusta are to be placed in our hands; the ports of Sicily are to be opened without restriction to British ships; and every thing wanted either by our sea or land forces in these seas is to be exempted from duty.

The bill for preventing the distillation of grain and for substituting sugar, is likely to pass into a law.

By the report of the East-India committee, a sum of upwards of a million and a half appears to be owing by the public to the East-India company. This sum has been granted to them by parliament; and this grant, it was affirmed by the chairman of the board of controul, will relieve them from all their present difficulties without any further aid.

Mr. Perceval stated to the house of commons that it was his intention to employ his thoughts during the recess on the subject of tithes in Ireland.

The sum which has been borrowed this

year for England is eight millions, and for Ireland two millions and a half. The whole is funded in the four per cents. at the rate of 118*l.* 3*s.* 6*d.* of stock for every 100*l.* advanced; so that the public have obtained the money at an interest of 4*l.* 14*s.* 6½*d.* per cent.

DOMESTIC INTELLIGENCE.

Dr. Cornwall, the bishop of Hereford, has been removed to the see of Worcester, vacant by the death of the venerable Dr. Hurd.

Mr. Sturges Bourne is appointed state secretary of Ireland in the room of Sir Arthur Wellesley.

The Portuguese and Brazilian property which was detained by our cruizers during the interval of uncertainty that prevailed respecting the purposes of the Portuguese government, has been placed at the disposal of the Chevalier de Souza, the Portuguese ambassador, who is to decide on the right of the claimants to restoration.

Considerable disturbances have taken place among the cotton weavers in Lancashire, in consequence of the stagnation of trade, and the depression of wages. The magistrates appear to have conducted themselves with great lenity. It became necessary however to call in the aid of the military, and several lives have been lost. There can be no doubt that the suf-

ferings of many of the manufacturers have been very great; but their present conduct obviously tends only to aggravate those sufferings. A short time, we trust will witness the revival of our trade to its former extent, or at least the employment of our capital in other directions, so as to afford abundant scope for the labour of the country. During the last quarter indeed our exports have been very large, and we think it likely that they will increase: for although the market of America is still shut against us, yet the continuance of the American embargo will necessarily throw into our hands a large part of the export trade of that country: and this trade, even if we reckon only that share of it which went to places where Bonaparte's power does not extend, amounted in the year 1807 to at least ten millions sterling. Such is the elasticity of our commerce, that during the quarter ending on the 5th of April, although our exports of British manufactures were less *on the whole*, yet our export to the continent somewhat exceeded the export of the corresponding quarter of last year; and the Dutch government have found themselves under the necessity of issuing fresh decrees to cure the inefficiency of those which had been previously issued. Indeed a number of vessels have arrived during the last week from Holland.

ANSWERS TO CORRESPONDENTS.

A FRIEND TO TOLERATION; A FRIEND TO THE ESTABLISHMENT; O. C.; AN ANXIOUS INQUIRER AFTER TRUTH; and IRISH, have been received, and are under consideration.

We so far approved of the paper of AN ESSEX CLERGYMAN, that we placed it, and it still stands on our list for insertion; but its appearance has been delayed by unavoidable circumstances.

BRADLEY, and MR. FABER's reply to Talib, will appear.

J. WHEELER's letter will be attended to.

It is necessary to repeat, that we cannot engage to insert any literary intelligence which reaches us after the 15th of the month.

ERRATUM.

Number for May, in the running title of the first article, for *Dr.* read *Mr.*

POSTSCRIPT—June 28.

The accounts from Spain continue to be favourable; but they are accompanied by a variety of rumours, respecting the successful progress of the Spanish patriots, and the extent of their resources, which appear to us to want authentication. The spirit of resistance to Bonaparte, however, is becoming more general. The report of a naval victory in the Mediterranean rests on no satisfactory foundation.